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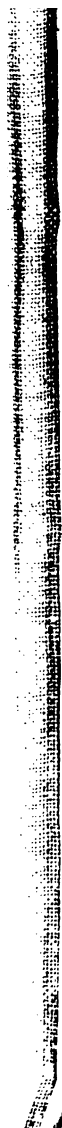
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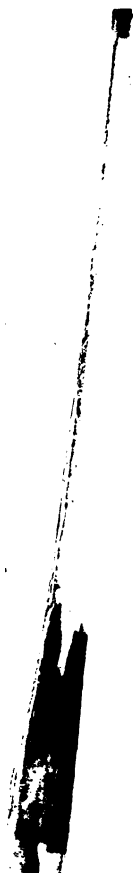


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1780

Leticia Bell
Her Book

May the 2 18



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Frances Bell 1802
Died May the 2
Age 50 Years
Laid in Marylebone
Church Yard
London 1802

Frontispiece.



Adam and Eve taking the forbidden Fruit.

//

T H E
H I S T O R Y
O F T H E
H O L Y B I B L E,

As contained in the Sacred Scriptures of
The Old and New Testaments,

ATTEMPTED IN EASY VERSE :
With OCCASIONAL NOTES.

I N C L U D I N G
A concise Relation of the Sacred History from the Birth of Creation to the
Times of our Lord and Saviour JESUS CHRIST and his Apostles.

A N D C O M P R E H E N D I N G
All the memorable Transactions during the Space of above 4000 Years.

I n F O U R V O L U M E S.

By J O H N F E L L O W S,
AUTHOR OF GRACE TRIUMPHANT. A Poem.

V O L. I.

L O N D O N :
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TO HIS ROYAL HIGHNESS
GEORGE, PRINCE OF WALES,

THE
HISTORY OF THE HOLY BIBLE IN VERSE,

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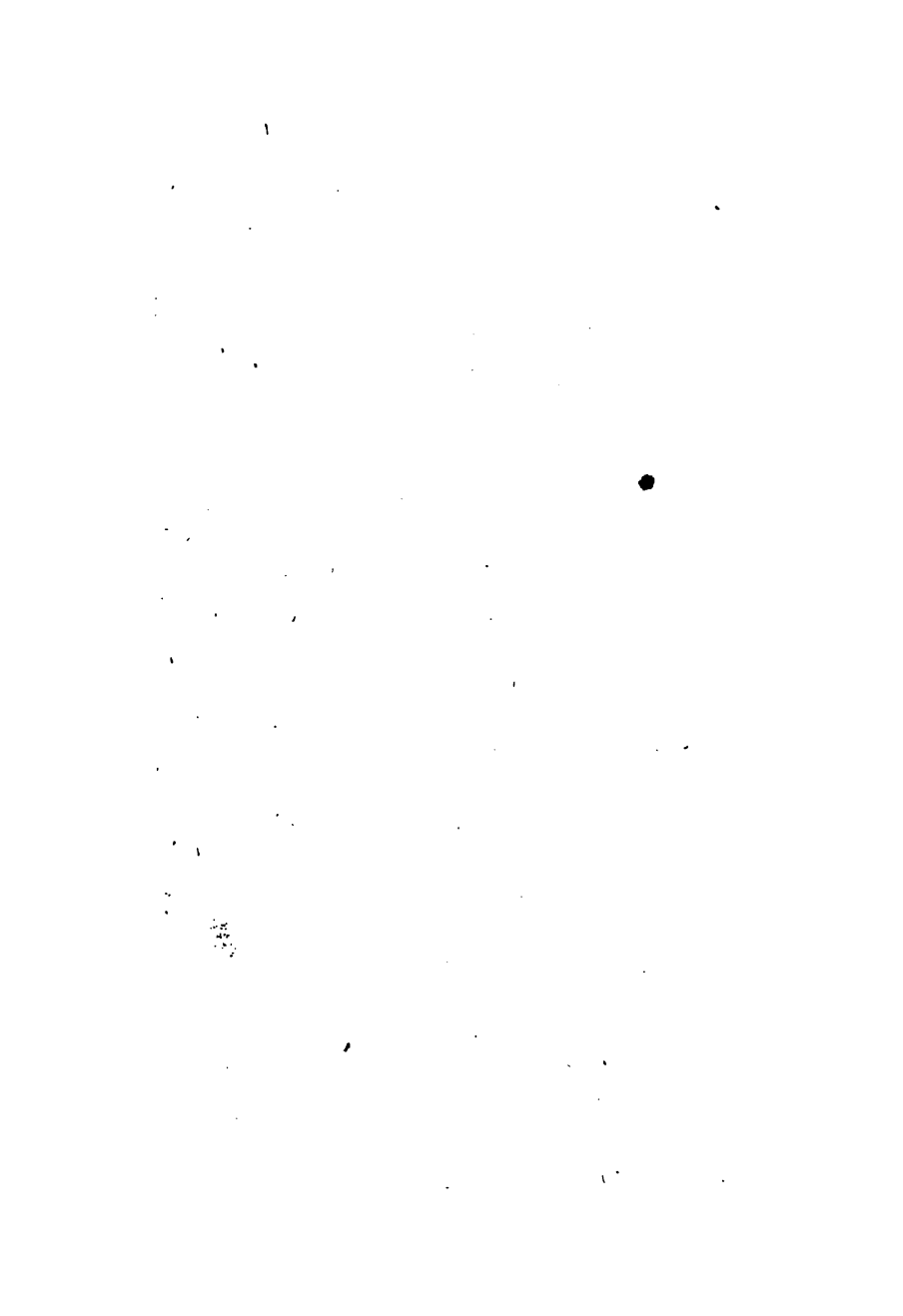
MOST DEVOTED

HUMBLE SERVANT,

JOHN FELLOWS

*A B S

MAY 5, 1938



T H E
P R E F A C E.

THE utility of this Work being manifest at first sight, it is humbly presumed, it will be deemed unnecessary to say much in favor of the design. Reading is now become universal. History has been found of all others, the most entertaining, as well as the most successful mode of conveying Instruction, and Verse has numerous advantages beyond Prose: it is sooner learned, longer retained in the memory, and often insensibly finds a way to the heart of the
Reader.

Reader. True History is in all respects better than fiction, and the Bible it is hoped will be confessed by all, to contain a series of the most striking circumstances and important events that were ever put together in any history.

If the execution of the Work bears any degree of proportion to the importance of it, there is the highest reason to hope, that these little volumes will meet with a favourable reception.—

Great pains have been taken to make them easy, entertaining, and instructive; and every method pursued, that may lead youth, in a delightful path, to real knowledge and solid improvement.

Notice,

P R E F A C E. vii

Notice is taken of scripture chronology, and ancient geography, and descriptions given of cities, mountains, rivers, and whatever else is likely to please the imagination, or inform the understanding.—Care has also been taken, to render the diction easy, smooth, and pleasant. The cadence of the verses, and the rhimes, are attentively adjusted, so as to require for every word a true and natural pronounciation. All forced modes of expreffion are likewise avoided; and every thing strictly adhered to, that may contribute to render it really agreeable and advantageous to mankind.

LONDON,
February 28, 1778,

J. F.

1. *Phragmites australis* (Cav.) Trin. ex Steud.

2. *Scirpus americanus* (L.) Link.

3. *Eleocharis acicularis* (L.) Rostk Schmidt

4. *Eleocharis obtusa* (L.) Rostk Schmidt

5. *Eleocharis tenuis* (L.) Rostk Schmidt

6. *Eleocharis acicularis* (L.) Rostk Schmidt
7. *Eleocharis acicularis* (L.) Rostk Schmidt
8. *Eleocharis acicularis* (L.) Rostk Schmidt

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10. *Eleocharis acicularis* (L.) Rostk Schmidt

11. *Eleocharis acicularis* (L.) Rostk Schmidt

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T H E

T H E
H I S T O R Y
O F T H E
H O L Y B I B L E.
B O O K I.

F R O M T H E

Birth of Creation to the Deluge :

C O N T A I N I N G

**The Transactions of about 1660 Years
from the Creation of the World.**



HISTORY THE FIRST.

*The Eternity of GOD; and the Expulsion of the
Rebel Angels.**

*Job, xxxviii. 7.—Isa. xiv. 12.—Jude, ver. 6.
Rev. xii. 7.*

THE great JEHOVAH held his throne,
In glory and in bliss unknown.
Before he gave creation birth,
Or spread the skies, or form'd the earth.
And long ere time his race began,
Or dust was fashion'd into man,
As the unclouded morning bright,
He form'd the happy sons of light:
Amongst them like a morning star,
Shone the arch-angel Lucifer,

A 2

Brightest

* This great event is generally supposed to have happened long before the creation of this world ; and though it is not mentioned in the first chapter of Genesis, it must, according to the natural course and order of things, stand foremost, in the history of the Bible.

4 HISTORY of the BIBLE,

Brightest of all the sons of heaven !

To him was wide dominion given :

But not content to be outshone

By GOD's eternal only SON,

He view'd his throne with envious eyes,

And rais'd sedition in the skies.

The bold presumptuous mischief runs

Through one-third part of heaven's bright sons,

Who with united force prepare

To shake the skies with mighty war.

But Michael, in his Maker's cause,

His conquering sword resists draws ;

With him the faithful bands unite,

And put the rebel host to flight.

To crown the labours of the day,

The SON OF GOD, in bright array,

With thunder arm'd, and awful frown,

Headlong and flaming hurl'd them down

From heaven's high arch : and swift they fell

Promiscuous to the lowest hell.

Like

HISTORY of the BIBLE. 5

Like falling stars, through the vast void
Descended these bold sons of pride :
Despair and horror seiz'd them all ;
And wrath burns after as they fall.

HISTORY THE SECOND.

The Creation of the World.

Gen. ch. i.

THE rebel race expell'd the skies,
Behold the SON OF GOD arise
In wisdom and in might most high ;
And drive triumphant through the sky,
To execute his ancient plan,
A world inhabited by man.
The GOD-HEAD shone supremely bright,
Array'd in uncreated light ;
And his almighty word gave birth
Both to the heavens and spacious earth.
A chaos wild the world he saw,
Shapeless and void ; all nature's law

Rejecting

6 HISTORY of the BIBLE.

Rejecting with disdain to keep,
And darkness hover'd o'er the deep ;
While fire and water, earth and air,
In one wild mass discordant jarr.
His Spirit mov'd on the abyfs,
And calm'd the elements to peace.
Let there be light, JEHOVAH said ;
And light the high command obey'd.

He then with powerful hand divides
The upper from the nether tides,
Ordain'd the land its place to keep,
And fix'd the boundaries of the deep.

Obedient soon to his command,
A flowery verdure spreads the land,
Herbs, plants, and various shrubs abound,
Arising from the new-made ground,
And as the statelier trees ascend,
With blushing fruit their branches bend.

And now along the heavenly road
The æther in pure azure flow'd,

When

HISTORY of the BIBLE. 7

When the young sun, with golden ray,
Receiv'd the empire of the day,
And thence revolving bright and clear,
Where the twelve heavenly signs appear
He fix'd the limits of the year :
The silver moon with borrow'd light,
Was made the regent of the night :
With thick-fown stars promiscuous round,
The radiant poles of heaven were crown'd ;
While milky glories set and rise
In long procession round the skies.

Then pregnant by creative might,
The water and the air unite.
The ocean swarms with life, and gives
A spacious field for all that lives.
The fowls on wing soon upward fly ;
The fish deep in her bosom lie.
Like burnish'd gold, or silver's gleam,
Quick glancing through the chrystal stream,

The

8 HISTORY of the BIBLE.

The smaller fry display their scales :
While, spouting seas, the mighty whales
Shoot swift along the foamy way;
And tempest ocean as they play.

Nor less prolific proves the land,
But heaves with life at God's command :
Up from the grassy turf arise
Creatures of various form and size :
The horse, the lion, and the hind,
Appear in playful gambols join'd :
While shakes the elephant the ground,
And lesser creatures swarm around.

But now a nobler task employs
The mighty Maker of the skies ;
A creature made to bear command
Arises from his forming hand :
Out of the dust he rais'd his frame,
With his own image stamp'd the same ;
Majestic made to bear the sway,
And with his breath inspir'd the clay.

He

HISTORY of the BIBLE. . 9

He form'd him upright, strait and tall,
And made him ruler over all.

Soon to the man each creature came,
And from his lips receiv'd its name :
But high in rank he stands alone,
And fellowship can hold with none.
Then in a sleep profound he's laid,
Of his own rib a comfort made ;
Flesh of his flesh, warm from his side !
And smiling stands his lovely bride.

In Eden's most delightful plains,
Where gentle spring incessant reigns,
Amongst clear fountains, fruits and flowers,
Green walks and ever-shady bowers,
The human pair first saw the light.
To them in heavenly glory bright
Appear'd their Maker ; and he gave
Them empire over land and wave.
With gracious smiles the pair he blest'd,
And, finish'd now, creation ceas'd.

B

To

10 HISTORY of the BIBLE.

To raise the skies, the earth and seas,
Employ'd the Sovereign Power six days:
The seventh beheld the finish'd frame;
And thus the first great sabbath came.

Then back in triumph up the skies
The shining host of heaven arise.
The morning stars begin the song,
Loud shout the bright angelic throng,
And all their golden harps are strung,
To bear on high, through worlds of light,
The wonders of Creating Might.

HISTORY THE THIRD.

The Fall of Man.

Gen. ch. iii.

AND now o'er Eden's happy plain
True love, and joy, and pleasure reign:
In innocence the human pair,
And naked beauty, heavenly fair,

Amongst

HISTORY of the BIBLE. 11

Amongst clear streams and fragrant groves,
In chaste delights and tender loves,
Amidst full scenes of growing bliss,
In the fair walks of paradise,
With kind converse, or gentle play,
Pass the delightful hours away.

But Satan, late expell'd the skies,
Beholds their bliss with envious eyes;
And as he owes his Maker spite,
And mischief is his sole delight,
With all his wiles he stands intent
To undermine and circumvent.

When first the paradise of God
By our great ancestors was trod,
The fruit of its fair trees was given,
By the all-bounteous LORD of heaven,
To them for food. But one of those
Full in the garden's centre rose,
By which their Maker chose to prove
Their free obedience and their love.

12 HISTORY of the BIBLE,

This he to taste or touch forbid,
And threaten'd death if e'er they did,

Inform'd of this, the crafty foe
Of God and man, to work their woe,
Seeks to persuade them to transgress,
And fall at once to wretchedness,
Searching with care the creatures round,
He soon the shining serpent found
By far more subtle than the rest,
And him the guileful fiend possess.*
Soon he perceives fair Eve alone,
To her the tempting fruit is shewn,
Her he beguiles to take and eat,
And she her husband to repeat
The mortal sin. The guilty joys,
Which from their disobedience rise,

How

* The sacred text mentions no more than a common serpent; but certainly that wily craft, that insinuating sophistry, which seduced the great mother of mankind, must proceed from a superior agency.

HISTORY of the BIBLE. 13

How short! Distress with anguish join'd,
And keen remorse, disturb their mind,
And heave alternate in each breast:
Full of their guilt, and far from rest,
And of the offended Power afraid,
They plunge into the thickest shade,
Wherein with broad fig-leaves they aim,
As they suppose, to hide their shame.
But from the LORD's all-piercing eye
Nothing can in concealment lie:
In the cool evening of the day,
As in their close retreat they lay,
Amongst the trees his glory shone:
He call'd, and asks them what they'd done.
Reluctant, trembling they appear,
Amaz'd, and shivering with their fear;
Abash'd, confus'd, full of distress;
And in few words their crime confess.
The Heavenly Power, in glory bright,
With terrors arm'd, array'd in light,

Proceeds

24 HISTORY of the BIBLE,

Proceeds to judgment out of hand,

While angels wait his high command.

The serpent finds the sentence first,

Condemn'd to crawl, and feed on dust ;

Hated henceforth by all mankind,

Who load with blows where'er they find.

Sorrow and pain were next decreed

To woman, when she brings forth seed ;

And, as she first in guilt began,

To love and serve unthankful man,

On Adam last his Maker frown'd,

And judg'd him, while he curs'd the ground,

With painful sweat to earn his food ;

Idly to hunt for distant good ;

To till the ground which God had curs'd ;

And late to die, and turn to dust.

Then, with compassion in his eye,

The Judge beholds the rebels lie

Prostrate before him : Them he rears ;

He kindly dissipates their fears ;

And

HISTORY of the BIBLE. 13

And cloaths them with paternal care,
That future hardships they may bear.

And now, by his supreme command,
A shining band of cherubs stand
Waving their flaming swords on high ;
Before them the delinquents fly,
And soon from paradise are driven :
Such was the will of righteous Heaven.

HISTORY THE FOURTH.

The Death of Abel.

Gen. ch. iv.

WHAT sorrow or distress foe'er
Descended on the human pair,
And dreadful as they see begin
The consequences of their sin,
Alas ! as yet they little know
What floods and storms of pain and woe.
Are still to come. But soon they find
Disorders rise of various kind

In

16 HISTORY of the BIBLE.

In every part of nature's frame,

Which from their disobedience came.

Ah ! how unlike fair Eden's ground

Was the coarse soil, which now they found

Foul weeds and thorny brambles fill :

How stubborn, rough, and hard to till !

Nor earth alone ; but in the skies

Black clouds and various storms arise ;

Loud thunders roar, and lightning flies.

And soon among the brutes begin

Fury and rage, the fruit of sin :

The air abounds with birds of prey,

And beasts grow wild and fierce as they.

But chiefly in the human mind

The dire effects of sin we find,

Calm region once ; how bright and clear !

But now foul passions harbour there ;

Whence dreadful evils soon take place

In our first parents, and their race.

Two

HISTORY of the BIBLE. 17

Two blooming sons between them share
Our general father's love and care.
Cain, the first-born of all mankind,
Strong, rough and hardy, stood inclin'd
To toil and labour in the fields,
And reap the fruits which tillage yields :
But gloomy care and discontent
Lowr'd in his look ; his eye-brows bent ;
And as his daily task he plies,
By frequent fits his murmurs rise.

On frowning Cain young Abel smil'd,
His nature kind, his manners mild ;
His bosom heav'd with filial love,
And reverence for the Powers above :
His brother's roughness gave him pain ;
And much he strove his love to gain.
In sporting lambs, with fleeces white,
And bleating flocks, he took delight ;
And as in some delightful shade
He watch'd their motions as they play'd,

18 HISTORY of the BIBLE.

Oft would his thoughts and song arife
Warm with devotion to the skies,
And when arriv'd the stated day
Of facrifice, without delay,
Elate and chearful he decreed
The fatteft of his flock to bleed :
And on his turf-raiſ'd altar lays,
With adoration, love and praife.

But furly Cain, with grudging thought,
Of fruits and herbs his offering brought
In haſte, and sweating, while he leaves
In the full field his faireſt ſheaves ;
And of the ſacred feaſt partook
With thankleſs heart and gloomy look.
But with the great Eternal Mind
Such offerings no acceptance find ;
And the plain marks of his diſlike
On Cain's penurious altar ſtrike ;
While full acceptance from the ſkies
Makes Abel's holy flame ariſe.

With

HISTORY of the BIBLE. 19

With envious eye, and rising ire,
Cain saw the swift-ascending fire;
And on his brother cast a look,
Which all his wicked heart bespoke;
When from the skies these accents broke:
Thy state of mind consider, Cain!
What reason hast thou to complain,
Or hate thy brother? He whose deeds
Are just and worthy, never needs
To fear acceptance: But beware!
Correct thyself! for dreadful are
The paths of sin!—Cain trembling heard
The just reproof: A while he fear'd.
But envy gnaws his heart, and breeds
Foul passions there. His brother's deeds
He views with rancour; and, by turns,
His soul with rage and hatred burns,
Walking together in the fields,
To rising wrath his reason yields:

1

Q 2

To

20 HISTORY of the BIBLE.

The foul reproach at first he goes ;
And soon proceeds from words to blows,
Which with increasing rage he plies,
Till Abel dead before him lies.*
Horror, with vast amazement join'd,
Directly seiz'd the murderer's mind :
Amongst the trees he hides the dead,†
Aghast some time he stood ; then fled.
But what emotions in him rise,
When God calls to him from the skies,
Cain, where's thy brother ?—Black as hell
In thought, he cries, I cannot tell :

Am

* About a mile from Damascus, in a valley by the side of a hill, is a place, where a house now stands, which is shewn for the spot where Cain murdered his brother. The Jewish writers say, that he was killed by a blow on the head with a stone. Milton says, he was slain with a stone ; but supposes him to have received the blow on his stomach.

† That Cain hid the body of his brother after he had murdered him, is implied by the question which God asks him, Where is thy brother ?

HISTORY of the BIBLE. 21

Am I my brother's keeper—Loud,
Immediate rolling 'cross the cloud,
Full o'er his head the thunder broke,*
In which the Great Eternal spoke :
Think not thy wicked deed to hide,
For Abel's blood to me hath cry'd
For righteous vengeance: Just the call ;
And on thy impious head shall fall,
Wretch as thou art ! in murder first !
All hateful, bloody, and accurst !
Such plagues as make thy woes compleat !
And earth shall groan beneath thy weight.

* It is highly reasonable to suppose, that some peculiar and distinguishing mark of divine wrath, attended this first perpetration of the worst of crimes.

HISTORY THE FIFTH.

Of Cain and his Offspring.

Gen. ch. iv.

WITH heavy curses on his head,
 Cain from his parent's presence fled :
 And wheresoe'er his steps he turns,
 An hell of guilt within him burns.
 Horror, confusion, shame and fear,
 United in his looks appear :
 And, with amazing terrors join'd,
 Bear hard on his distracted mind.
 Forlorn he wanders full of woe,
 And thinks each man he meets his foe.
 My brother's blood for vengeance cries,
 And by this hand his muderer dies ;—
 He oft repeated, full of pain,
 Expecting daily to be slain,*

Weary

* It appears from Gen. iv. 25. compared with chap.
 v. 3. that the death of Abel happened about the 130th
 year

HISTORY of the BIBLE. 23

Weary of life, with stormy look
He view'd the heavens; and thus he spoke:
My punishment is more severe
Than I, poor hapless wretch! can bear;
While from all human friendship torn,
Abandon'd, helpless, and forlorn,
I wander o'er the dreary waste,
And think each hour will be my last.—

The condescending God of all,
On whom the murderer fear'd to call,
Beholds with pity from the skies;
And to his loud complaint replies:

In

year of Adam's life; from which it is reasonable to suppose, that there were men and women in the world besides Cain and Abel; and that this really was the case, is evident from the complaint of Cain, Gen. iv. 14. Every one that findeth me shall slay me.—Great numbers of sons and daughters might have been born to Adam before this period; and children might have been born to them: So that there is no absurdity in what we are informed of, concerning Cain and his wife, in the land of Nod.

24 HISTORY of the BIBLE.

In this, at least, thy fears are vain;
'Tis not my will that thou be slain :
Whoe'er commits the horrid deed,
With seven-fold vengeance soon shall bleed :
And let this mark, which thou shalt bear,
Henceforth remove thy groundless fear.—
Without reply, the wretch accurst
Far from the dwellings of the just,
And from his father's peaceful seat,
Directly made his swift retreat
To where arose, with towers sublime,
Proud Babylon in future time :
And settling in the land of Nod,
Without the love or fear of God,
Brought up, far from his father's face,
A cruel and ungodly race.
Enoch, his son, with him combines
To raise the builder's fair designs;
And hence a city rose to fame,
By Enoch known, its founder's name.
Descending

Descending in the fourth degree,
 From him came mighty Lamech : He
 For cruelty and fierceness fam'd,
 Himself his wickedness proclaim'd,
 And gloried in the blood he shed :
 Two wives his prostituted bed
 At once receives. From Adah came
 Two brothers known to ancient fame :
 Jabal his flocks to pasture led,
 He various kinds of cattle bred,
 And dwelt in tents : While Jubal found
 The soul-enchancing power of sound,
 And various instruments design'd,
 To elevate and charm the mind.
 But mighty Tubal-cain proceeds
 From Zillah : He to greater deeds,
 And works more famous, soon aspires,
 And forms the mass amidst the fires :
 From his invention first appear,
 The brazenhelm, the pointed spear,

26 HISTORY of the BIBLE.

The shining sword, the polish'd shield,
And all the terrors of the field.

HISTORY THE SIXTH.

*The Birth of Seth, and the long Lives of the
Antediluvian Patriarchs.*

Gen. ch. v.

WHAT floods of sorrow, woe, and pain,
The parents of our race sustain !
And what heart-rending griefs proceed
From Cain and his accursed deed !
How many keen corrosive stings
A wicked child's perverseness brings,
Which, with intolerable smart
He fixes in a parent's heart :
Abel lies dead before their eyes,
While guilty Cain their presence flies ;
And tho' they much their loss deplore,
They scarce can wish to see him more.

HISTORY of the BIBLE. 27

Bereaved thus, to them remains

A sad variety of pains :

But God, in mercy, hears their prayers,

And sends them, to relieve their cares,

And calm their sorrows for the dead,

Another son in Abel's stead.

Fair Eve receiv'd the child with joy,

Seth was the name she gave the boy ;

Gentle and kind his nature prov'd,

His parents he rever'd and lov'd,

Glad in their presence to remain ;

And they no longer mourn the slain.

Through Seth, the third of Adam's sons,

His future generation runs,

And hence an hardy race took birth,

Which quickly peopled all the earth.

Strong was the earliest race of men,

Healthful and vigorous : Nature then

By slow, insensible degrees

Stoop'd to old age, and fell disease.

28 HISTORY of the BIBLE,

Adam, the father of our race,
Stretch'd his long life the mighty space,
Which fourteen men can scarcely raise,
Old men of these degenerate days !
To temperance, toil, and hardship bred,
His long laborious life he led :
Ten generations pass'd away,
While still unconscious of decay
The nature of mankind appears ;
And life blaz'd on nine hundred years.

HISTORY THE SEVENTH.

The Translation of Enoch.

Gen. ch. v.—Jude, ver. 14.

EIGHT hundred years their course had run,
Since time his circling race begun,
When first the sun's ascending ray
Struck the bright marks of infant day

On

HISTORY of the BIBLE. 29

On the tall trees of Eden : Then
The wife and grateful fire of men
His morning adorations paid ;
And songs resounded through the shade.
But now o'er all the peopled plains
An unremitting languor reigns :
For God's high worship and his praise,
Forsook these dark declining days :
And such pursuits engage the throng,
As give no taste for heavenly song.
Corrupted thus, the groveling mind,
To earth and sense alone confin'd,
Stupid in dust neglected lies,
Nor knows her kindred to the skies.

And now the Eternal King inspires
With holy zeal, and heavenly fires,
His prophet Enoch to proclaim
The awful glories of his name ;
Reprove mankind for their decay,
And warn them of each evil way.

Among

30 HISTORY of the BIBLE,

Among the thoughtless crowd he stands,
With eyes uplifted, and with hands
Extended wide : Ye heavens ! he cries,
Bear witness how these ardent eyes
Oft stream with tears at the disgrace
And fall of our degenerate race :
Our pious parents serv'd the LORD,
His worship lov'd, and kept his word ;
Beheld, with joy, his altar flame,
And call'd upon his holy Name.
Alas ! that name no more we hear :
But such neglect and crimes appear,
As soon will cause his wrath to rise,
And rouse the vengeance of the skies :
For know, tho' now his strokes delay,
He will at the appointed day,
Descend in tempest and in fire,
And earth shall smoke beneath his ire.
Ten thousand saints around him stand,
While from his throne he gives command

To

HISTORY of the BIBLE. 31

To fetch each sinner from afar,
And bring him trembling to his bar :
Each wicked deed, in secret done,
Will then appear before the sun ;
No longer justice be delay'd,
But wickedness be well re-paid,
Almighty wrath against it burn,
And peace and rest no more return.—
While thus he spake, a shining train
Of seraphs, from the heavenly plain;
On a bright cloud descending round,
The rising wrath of man confound :
And unperceiv'd by vulgar eyes,
They bear the prophet to the skies,

HISTORY

HISTORY THE EIGHTH.

The Wickedness of the Old World.

Gen. ch. vi.

Vigorous and strong, the human race
O'erspread the earth with vast increase;
Wide fields, with flocks and herds, are seen,
And tents and cities stand between.
The race of pious Seth unite,
To practise what is just and right;
Religion's peaceful paths they trod,
And hence were call'd the sons of God.
But Cain's loose offspring from their birth
Were taught to grovel on the earth;
To mind the things of time and sense,
All happiness expecting thence.
In beauty's bloom, and rich array,
Their daughters all their charms display:
Form'd to the taste of wanton joy,
To dress, to dance, to roll the eye;

Their

Their amorous songs the passions move,
 Inspiring every heart with love :
 These arts the sons of God insnare,
 And soon they seize the willing fair ;
 Make it their whole delight to please ;
 With them they live, and learn their ways :
 Each to his soft enchanting dame
 Yields up his virtue and his fame ;
 Forgets the God he serv'd before,
 And seeks his worship now no more.

From such an union soon proceeds
 A dreadful train of horrid deeds :
 The fear of God forsakes the earth,
 And monstrous crimes hence rise to birth.
 Quickly a race of giants came,
 Of mighty bone, and mighty fame ;
 Dreadful in arms, and strong in war,
 Their great exploits resounded far :
 For brutal strength alone renown'd,
 With gloomy rage and fierceness crown'd :

E

Supreme

34 HISTORY of the BIBLE.

Supreme in wickedness they stood,
And made the world a field of blood :
Adulteries, murders, rapes their joy ;
And their great glory, to destroy.

Thus o'er the earth's extended plains
Outrageous vice triumphant reigns ;
For when the voice of war no more,
With horrid sound, was heard to roar,
Then mirth and riot, dance and song,
Prevail'd amongst the impious throng :
Haughty, revengeful, and unjust,
And full of cruelty and lust,
In noisy feast, or broils and frays,
They weary'd out their numerous days.

From his high throne, above the sky,
JEHOVAH sees the nations lie
In wickedness ; and every mind
To guilt alone and vice inclin'd ;
Proceeding on from ill to ill,
And bolder crimes projecting still.

He

HISTORY of the BIBLE. 35

He saw, and heaven's indulgent LORD
The work of his own hands abhorr'd:
With anger heard the horrid cry,
And stood determin'd to destroy.

HISTORY THE NINTH.

The Preaching of Noah, and Preparing the Ark.

Gen. ch. vi.

BUT Heaven's awakened vengeance stays,
And mercy long the stroke delays:
For now, in time's account appears
A space of near six hundred years,
Since warning was by Enoch given,
From the indulgent King of Heaven,
To strike each daring rebel dumb,
Of rising wrath, and woes to come.
Divine forbearance such a space
Allow'd to man's degenerate race,
To see their errors, and repent,
And their destruction to prevent,

36 HISTORY of the BIBLE,

But such a space allow'd in vain
To thoughtless mortals, to restrain
Prevailing guilt's increasing force,
Or check wild passion's headlong course;
From bad to worse, the long-liv'd race
Descends; and in the indulgent space,
Kindly by Heaven allow'd, proceeds
To more atrocious, horrid deeds.

With full abhorrence, from the sky
The LORD beholds the nations lie,
Defil'd with violence and blood,
And far remote from every good:
But though their daring crimes provoke,
Mercy delays the mighty stroke
Six times the space of twenty years: *
So slow to wrath the GOD appears.

One.

* From Gen. vi. 3. compared with 1 Pet. iii. 20. we learn, that the long-suffering of GOD waited on the old world, in the days of Noah, 120 years, while the ark was preparing.

HISTORY of the BIBLE. 37

One man there was, and one alone,
To whom the King of Heaven was known;
Noah his name: From Enoch he
Descended in the third degree:
Steady he stands in virtue's cause,
Maintaining God's forsaken laws;
While o'er the earth's extended plains
Bold wickedness outrageous reigns,
And a whole thoughtless world commands,
Which on the brink of ruin stands.
Heaven's awful King to him appear'd,
And thus his sovereign will declar'd:
When I created man at first,
And rais'd his fabric from the dust,
I form'd him upright, pure, and good;
And little in my sight he stood
Inferior to the sons of heaven:
Such dignity to him was given
In his creation, that I then
Delighted in the sons of men.

Now

38 HISTORY of the BIBLE.

Now, with abhorrence, from the sky
I see man's wretched offspring lie,
Stain'd with such crimes as loudly cry
For ample vengeance: Long have they
Abus'd my mercy: The delay
That stays my wrath, but makes their way
The more presumptuous; therefore I
Will the whole wicked race destroy.
Both birds and beasts shall with them fall,
And one vast ruin swallow all.
Cloath'd in black clouds I will descend,
And all the skies beneath me bend
In floods of waters: Then in vain
Shall this rebellious race complain,
While on the dreadful surge I ride,
And dash them all beneath the tide.
But thou, my servant, then shalt prove
The object of peculiar love;
And thee and thine, with tender care,
I in the general wreck will spare.

HISTORY of the BIBLE. 39

To my commands thy heart incline,
And peace and safety shall be thine.
To yonder mountain turn thine eyes,
And see the stately cedars rise ;
With heavy strokes their roots surround,
And bring them headlong to the ground :
With these a fabric thou shalt form,
To ride the surge, and brave the storm ;
Capacious, vast, and jointed strong
With ribs of cedar, all along
With huge planks cover'd, and secure
With pitch, the waters to endure :
Three stories shalt thou make, and large
Apartments, to receive thy charge ;
To light the whole, one window wide,
And let the door be in the side.
For of each bird that cleaves the air,
Shall to thy friendly shade repair,
And of each beast that treads the ground,
While the whole circling year goes round,

40 HISTORY of the BIBLE.

Shall in the floating ark remain
A flock, to raise their tribes again.
When low in death the nations lie,
And all the race of creatures die,
Thyself and family shall ride
In safety on the roaring tide ;
While mighty oceans foam and rave,
And make the world a general grave.
Then, when obedient to my law,
Thou seest the mighty floods withdraw,
Descending on the verdant plain,
Thou shalt begin the world again.—

The patriarch heard, nor long delay'd,
But soon his steps approach the shade ;
His sons the task assign'd attend,
Beneath their strokes the cedars bend ;
And all, by Heaven directed, join
To bring about the great design.
A fabric large and strong they raise,
The wonder of these early days :

Three

HISTORY of the BIBLE. 41

Three hundred cubits, vast extent !
In length the wonderous building went ;
Its spacious breadth full sixty goes ;
Above the base it thirty rose :
The God of heaven these measures gave,
As best to bear the tossing wave.
Six times the space of twenty years,
The holy patriarch appears
Intent on labour ; for to raise
So vast a building, all these days
Requir'd ; nor, while the work he ply'd,
Strove he the great design to hide ;
But warn'd whoe'er enquiring stood,
Of Heaven's fix'd purpose, and the flood,
Ready to burst in ceaseless rains,
And drown the earth's polluted plains.
But no regard his words obtain,
And all his preaching is in vain.
In mirth and riot, dance and song,
The world securely roll'd along ;

F

Boldly

42 HISTORY of the BIBLE.

Boldly from guilt to guilt proceeds;
Nor e'er repented of their deeds.

HISTORY THE TENTH.

The Deluge.

Gen. ch. viii.

AND now the finish'd fabric stands
In prospect to the neighbouring lands;
And nobly worthy it appears
The labour of an hundred years:
Like some black cloud it seem'd around,
And on the whole horizon frown'd.

The patriarch had, by Heaven enjoin'd,
Well stor'd with food of every kind
His vast capacious magazine:
But no remorse or fear is seen
In the whole wicked world around,
By Heaven devoted to be drown'd.
When to the fire, from heaven's high throne,
The LORD his sovereign will made known:
Haste!

Haste ! haste ! my servant, and be wise,
 For in the ark all safety lies :
 Take in the creatures, bird and beast,
 Take in the greatest, and the least :
 Let all thy family ascend ;
 And last thyself. For now the end
 Of all is come. And when the sun
 Seven times his daily course hath run,
 Incessant bursting from the skies,
 The rain shall fall, the floods shall rise.—
 Thus spake the God, while in the air
 Hovering on wing, the birds repair
 Swift to the fire : The wildest game
 Of beasts, familiar grow, and tame ;
 The fiercest gentle.—He obeys,
 And every bird and beast conveys
 To the apartments he assign'd,
 Taught by the Great All-ruling Mind,
 Three blooming sons had bless'd his bed,
 And each a lovely spouse had wed ;

44 HISTORY of the BIBLE,

All these, by Heaven's peculiar care,
For safety to the ark repair :

Laft, with his wife the fire ascends,
And on his Maker's care depends;
Whose power, before the rains begin,
Each crevice clos'd, and shut them in.

And now black clouds and storms arise,
And low-hung vapour fills the skies;
Deep thunders roar, blue lightnings play,
And dark and dismal is the day :
When, sudden bursting from the cloud,
As the impetuous torrent loud,
Heavy and hard descend the rains ;
And dashing waters drench the plains.

By torrents rais'd, the rivers roar,
And heed their ancient course no more :
No human art their force withstands,
Furious they drive across the sands,
Foam, smoke and rage, thro' every bound,
And deluge all the country round.

Then

The waters, with resistless force,
Bear all before them in their course ;
While cattle, cottages, and woods,
Wide float upon the roaring floods.

The impious race that durst deride,
With horror view the swelling tide,
Which now incessantly prevails,
And every lofty building scales :
No stately pile its owner saves,
But in the chambers roll the waves.

And now dire scenes of horrors rise,
Sad fights of woe, and dismal cries :
By rising floods from shelter driven,
Expos'd to all the rage of Heaven,
Vast crowds ascend the mountain's side :
But every refuge is deny'd ;
The driving storm each sinner feels,
With mighty waters at his heels ;
And he beholds, with dire dismay,
The growing horrors of the day.

Hugo

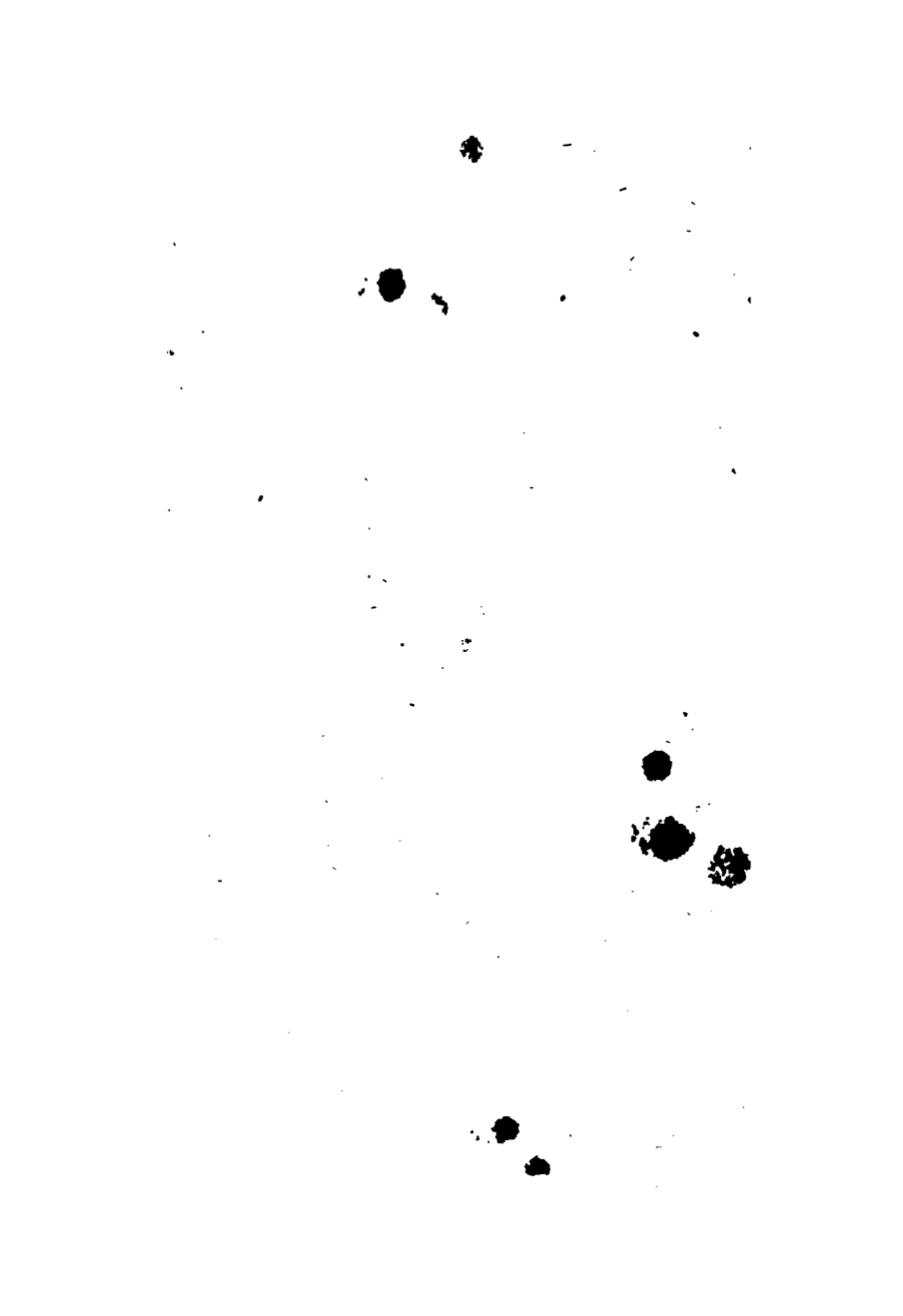
46 HISTORY of the BIBLE.

Huge giants plunge amidst the tides,
Which, rolling, lash their brawny sides :
In vain they lift their fiery eyes,
And storm and rage, and curse the skies ;
For, beaten with impetuous rain,
Enormous size and strength are vain.

To close the scene, with horrid noise
The mighty seas in mountains rise ;
Their ancient bounds no longer keep,
But o'er the nations rolls the deep.
Lash'd by fierce winds, old ocean raves,
And madly throws about his waves ;
Tosses on high, thunders aloud,
And mixes with the low-hung cloud.
Seas, storms, and clouds together blend,
Foam, smoke, and dashing, roar and rend.
Four times the height of modern men
Above the highest mountain, then
The mighty deluge rears his head ;
And on the waters float the dead.

Now low in death each nation lies,
And every living creature dies.
The works of man, and all his powers,
His palaces, his lofty towers,
His spacious cities, nations, all
In one prodigious ruin fall :
His pomp and pride on every shore,
Lost in the deluge, are no more.





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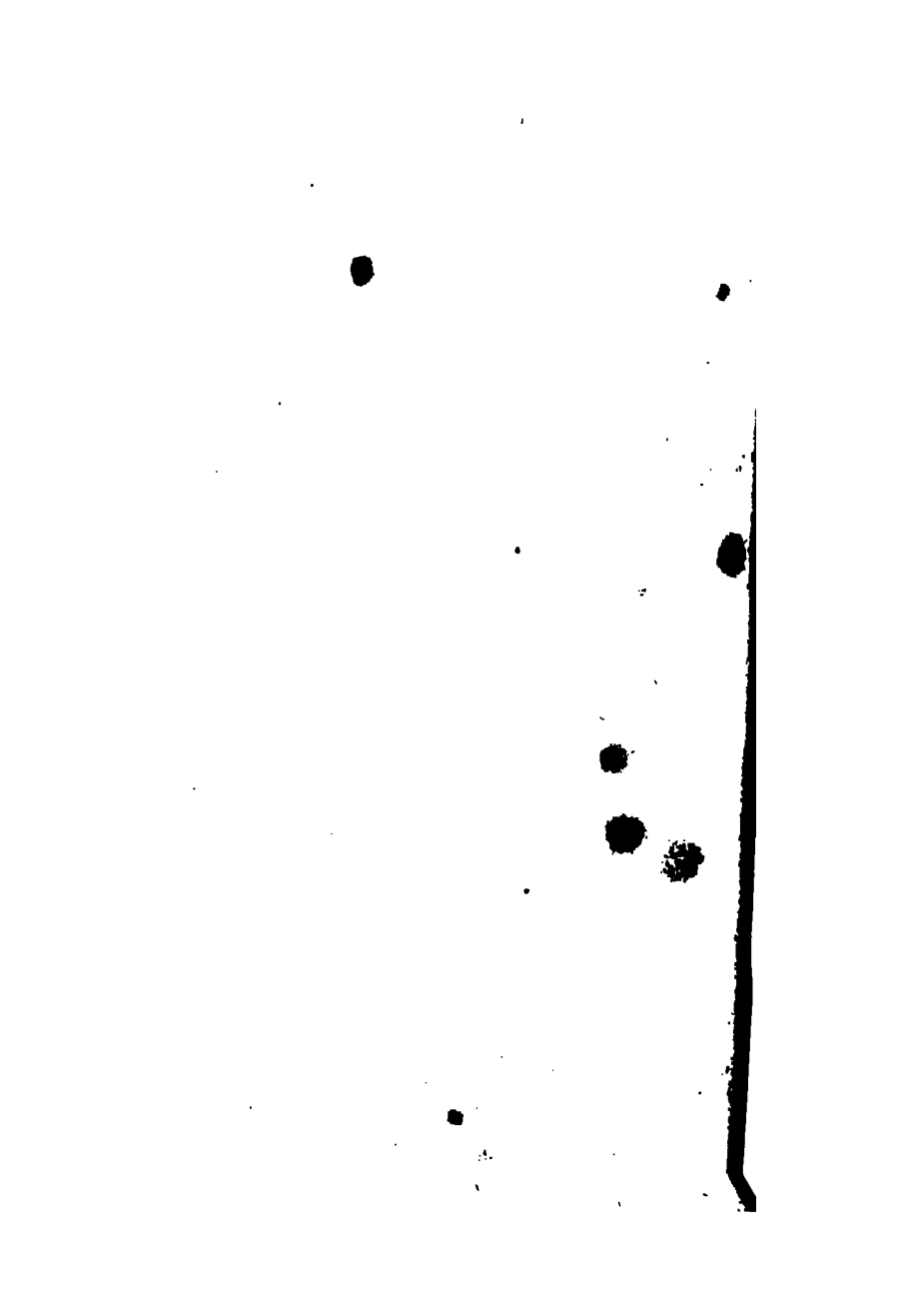
F R O M T H E

Deluge to the Death of Joseph:

C O N T A I N I N G

The Transactions of about 660 Years.

G



HISTORY THE FIRST.

The Preservation of the Ark, and Return of the Waters.

Gen. ch. viii.

SAFE, firm and strong, the ark remains,
 Amidst the hard and heavy rains,
 And in the mighty deluge rides
 Secure upon the dashing tides.
 Full forty days the angry sky
 Pour'd its fierce cataracts from on high;
 And in tempestuous, ceaseless rain,
 Mix'd black and horrid with the main:
 It then abates; but to the end
 Of full five months the rains descend:
 And at their height the waters roar,
 An ocean now without a shore.

Then, to his people ever nigh,
 The Mighty Ruler of the Sky,
 Whose voice the roaring waves obey,
 Commands; and the vast floods decay.

52 HISTORY of the BIBLE.

Obedient to his powerful law,
Out fly the winds ; the clouds withdraw ;
Bright shines the sun ; and from his fires
With hasty steps the sea retires :
The spacious ark it leaves behind,
On a high mountain ; while the wind
Dry blowing, thro' skies bright and clear,
Soon makes the hills around appear.

The patriarch the scene surveys, —
With holy gratitude and praise :
Beholds with joy the ebbing main,
And smiling views dry land again.
He sends a raven and a dove,
The firmness of the ground to prove ;
And soon himself and all his train,
Pour from the mountain on the plain.
They left the ark at God's command,
And now before his altar stand :
The fire commands, the victims bleed ;
The sacrifice they bring with speed :

His

His wife and children join, and raise
 To Heaven's high King in prayer and praise
 Their grateful hearts. When, lo ! on high
 The eternal God, in open sky,
 Sets full in view his shining bow ;
 A token given to all below,
 That by his power he will restrain
 Henceforth the sluices of the rain ;
 Will lend his ear when men implore,
 And drown the guilty world no more.

HISTORY THE SECOND.

The new Peopling the Earth : the building of Babel ; the Confusion of Tongues ; and the Dispersion of the Nations.

Gen. ch. ix, x, xi.

NOW had the circling year gone round,
 Since first the deluge swept the ground ;
 And the bright sun on heaven's high plain
 Brought on the weeks and days again ;
 When

54 HISTORY of the BIBLE.

When shining bright in living green,
 The forests and the fields are seen,
 Fresh flowerets smile o'er all the plains,
 And gentle spring triumphant reigns;
 In wide profusion nature's hand
 Showers every blessing o'er the land.
 The patriarch plants the noble vine,
 With blushing grapes its branches shine,
 Which press'd produce delicious wine.
 Th' unwary chief with pleasure quaffs,
 Nor knows what ill attend the draught;
 But soon perceives the strange event,
 And staggering reels into his tent.
 Uncover'd, there he sleeping lies;
 The youngest son his father spies;
 His sire's disgrace, and present state,
 Ham dares with laughter to relate
 To Shem and Japheth: They, with grief
 Cover with care the thoughtless chief;

Who

Who wakes, and hearing what was done,
 By his immodest youngest son,
 A curse pronounces on his seed,
 To abject slavery hence decreed.

From these three sons of Noah rose
 A second race of men ; and those
 Together dwelt ; supposed near
 Armenia's ridge of mountains, where
 The ark was lodg'd : Increasing there,
 Their offspring spreads the vales and plains,
 And while a lively sense remains
 Fresh on their minds, of dreadful wrath
 Late executed on the earth,
 For wickedness ; restrain'd by fear,
 From daring crimes their lives are clear.
 In tribes they dwelt, paternal sway
 With love and honour they obey.
 Each father was, some little space,
 King, priest and parent of his race :

Till

56 HISTORY of the BIBLE.

Till Nimrod rose; in line he stood
Fourth from the fire that 'scap'd the flood:
Ambition high his heart inspires,
And fills his soul with all her fires :
To govern nations is his aim,
And raise himself a mighty name.
By skill in hunting first he rose
To high renown; but quickly grows
To greater power; for soon we find
That he to empire rais'd his mind,
And forges chains for half mankind.

Searching with care the region round,
A vast and pleasant plain was found
In Shinar's land, hereafter known
By Babylon's proud walls and throne,
Where swift Euphrates rolls his stream;
And here, to make themselves a name,
The sons of men in concert join
To bring about a great design :

A strong

A strong and wealthy city raise,
 The wonder of these early days,
 And make a mighty building rise,
 Rear'd on vast arches to the skies.
 With brick the wonderous fabric rose ;
 And on the work successful goes ;
 Rais'd with prodigious pains and cost,
 Till in the clouds its head was lost.

All heaven beholds ; and soon in ire
 Descends in storms the Eternal Sire :
 His thunders roar, his lightnings blaze,
 And fill the builders with amaze.
 But now succeeds a fact more strange ;
 For all the tribes their language change,
 Touch'd by the God, who, swift as thought,
 To each an unknown diction taught.
 In vain the rulers give command,
 Their slaves no longer understand ;
 Their work is left without delay,
 In dire confusion and dismay.

H

Thus

58 HISTORY of the BIBLE.

Thus uproar wide in tumult reigns,
And o'er the earth's extended plains
The various families are hurl'd,
And quickly people all the world.

In Europe settle Japheth's sons ;
And wide his generation runs.
In after-times hence rose to fame
The mighty Greek and Roman name.
And various nations now well known,
Fix'd in the Northern temperate zone.

Basking beneath the burning sky,
In Afric's plains, the nations lie
From Ham proceeding. And his race, *
Peopling a vast extent of space,
Through Egypt and Arabia runs,
And Ethiopia's fable sons,
Possessing all the sun-burnt soil
Between the Niger and the Nile.
And more than these, of Canaan came
The various nations from his name

Call'd

Call'd Canaanites ; whose country lay
Between Euphrates and the sea.*

But favour'd Shem's descendants gain
Each fruitful Asiatic plain :
His numerous sons the land divide,
From great Euphrates' headlong tide,
To where the Ganges rolls his flood ;
And, by the great command of God,
The sons of Abram seize the plains
Of fertile Canaan ; and here reigns
A long illustrious line of kings,
From whence the great MESSIAH springs.

Thus o'er the earth the nations spread,
Which from the dire confusion fled,
But mighty Nimrod still remain'd,
And in the land of Shinar reign'd :
At Babel fix'd his regal throne ;
There with tyrannic glory shone,

H 2

Subjecting

* The Mediterranean.

60 HISTORY of the BIBLE.

Subjecting nations to his sway ;

And vassal realms his laws obey.

HISTORY THE THIRD.

*The Call of Abram : His Departure from Haran
into Canaan : His Adventure in Egypt : His
Return to Canaan ; and Separation from his
Kinsman, Lot.*

Gen. ch. xii. xiii.

THUS, spread around the globe, mankind
From GOD's true worship soon declin'd ;
And every nation, stupid grown,
Erected temples of their own,
And worshipp'd idols : Hence the LORD
This second race of men abhorr'd :
And, as they all forsake his laws,
His presence from them he withdraws,
And leaves them to their evil ways.
But yet, his future church to raise,
One man he chooses from the rest,
To him in glory stands confest ;

Inclines

HISTORY of the BIBLE. 61 .

Inclines him to his high command,
And calls him from his native land.

At Ur in Chaldea dwelt the chief,
Hereafter fam'd for his belief

Of God's fair promise. On him shone
A beamy blaze from heaven's high throne ;
And thus the God himself made known :

Abram, (such was the hero's name)

Thou hast beheld the senseless shame

Of all thy nation ; to thee known

Are all their idols, wood or stone,

Or gold, or silver : Such may please ;

But could the world be made by these !

Or can they justly be ador'd

As heaven's Supreme Eternal Lord !

From such false worship turn thine eyes,

And seek the God that made thee. Wise

Is every man that loves my ways ;

And such I will hereafter raise

To

61 HISTORY of the BIBLE.

To glorious heights: Then heed my word!

I am thy Maker, and thy LORD:

Regard my counsel! From this land

With speed depart. Let thy command

Engage thy servants: Take thine all;

Rich is the land to which I call:

My blessing there shall on thee fall;

My conduct guide, my arm defend,

And I will be thy constant friend;

From thee a mighty nation raise;

Attend thy steps, direct thy ways;

And, leading thee to peace and rest,

All nations shall in thee be blest.

The patriarch heard; nor long delay'd;

But with believing love obey'd.

His beauteous wife, his aged sire,

And kinsman Lot, by his desire

Join in the journey; and they came

Across the swift Euphrates' stream,

And

And dwelt at Haran : Abram there
 Bury'd his ancient father : Where
 Not long remaining, soon he gains
 Rich Canaan ; and in Moreh's plains
 Pitches his tents. Not poor he came
 To a strange land ; but high in fame,
 And with a vast abundance blest'd ;
 Being of princely wealth possess'd.
 White shine his bleating flocks around ;
 His lowing herds o'erspread the ground ;
 Camels and asses fill the land ;
 And a great train of servants stand,
 While, like a prince, he gives command.

The God of Abram here appear'd,
 And soon his sovereign voice was heard,
 Which to the attentive chief made known,
 That all the land should be his own.
 Regardful of the heavenly word,
 He built an altar to the Lord ;

And

64 HISTORY of the BIBLE.

And sacrifice upon it lays,
With holy gratitude and praise.

Then journeying southward with his train,
A lofty mountain soon they gain,
That stands by Bethel. Terah's son,
As he at Moreh's plains had done,
An altar built; the victims flame,
And he invokes the holy name
Of great JEHOVAH. Southward lies
His journey still: But frowning skies
Deny their succour to the field;
No corn, nor pasture can it yield,
But famine rages. Egypt's soil,
Well water'd by the fruitful Nile,
Produces plenty. Though with fear,
The pious patriarch journeys there.

From his fair wife his fears arise,
Left her bright beauty charm the eyes
Of Egypt's sons, and soon inspire
Their bosoms with forbidden fire;

And urg'd by this outrageous flame,
 They kill him, to possess the dame.
 To shun this danger, he desires
 Her not to check their amorous fires
 By pleading marriage; but conceal
 What might be dangerous to reveal;
 And call herself his sister: She
 Regards his caution; and, thought free,
 Admir'd for beauty, soon they bring
 The wife of Abram to the king.
 Dishonour to his servant's bed
 The Lord prevents; and e'er she's led
 To nuptial rites, he smites the land
 With plagues; which make them understand
 The wrong design'd. The prince in heat
 Reproves the patriarch for the cheat,
 Restores his wife without delay;
 And sends both them and theirs away.
 He then returns to Canaan's plains,
 And soon his former altar gains,

66 HISTORY of the BIBLE.

Bordering on Bethel. No decay
 His substance suffer'd, since the day
 He went to Egypt. Lov'd and blest'd
 By Heaven's high King, his goods increas'd.
 Wide stand his tents; his fleecy pride
 Shines white along the mountain side:
 His lowing herds o'erspread the plains;
 And ground for pasture scarce remains.
 His nephew, Lot, like increase found;
 And his fair flocks and herds abound
 Too numerous on the crowded ground.
 Thus straitned, soon contention rose
 Amongst the herdsmen: Abram goes
 To Lot his kinsman, for he chose
 To end all discord: The good man
 With mild benevolence began:
 O let all strife amongst us cease;
 Love be our lot, and constant peace:
 For we are brethren: God hath blest'd
 Us both; and with vast wealth increas'd.

Our

Our union burdens all the land;
 Nor can our tents together stand:
 Then view the country round and seize
 The plains that best thine eye may please;
 And let us part.—With care around
 The son of Haran view'd the ground;
 When shining bright in living green,
 Were the fair banks of Jordan-seen:
 Here was his choice, and all his train
 Stretch'd wide along the verdant plain;
 And his fair tents near Sodom stood,
 Close bordering on the swelling flood.

Then thus to Abram spake the Lord:
 Thou hast believ'd my sovereign word,
 And true shalt find it. Take thy stand,
 And from this hill survey the land,
 Where each low plain before thee lies,
 Or distant mountains dusky rise,
 East, west, north, south, it is decreed
 To thee, and to thy numerous seed.

HISTORY THE FOURTH.

*The War of the Confederate Kings; the Captivity of
Lot; and his Rescue by Abram.*

Gen. ch. xiv.

TWELVE years the king of Elam held:
Five kings in tribute; they rebell'd.

The thirteenth year, and jointly chose,

With force of arms to face their foes.

Sodom, Gomorrah, Admah came,

Zeboiim, Zoar, fond of fame,

With all their kings, into the field;

And stand determin'd not to yield.

But Elam's prince to battle brings

Three of his friendly neighbouring kings;

And like a storm that furious blows,

He smites the nations as he goes.

Sodom beholds him from afar,

Shining in all the pomp of war;

While warriors, chariots, fiery steeds,

Stand all prepar'd for warlike deeds:

Spears,

Spears, shields, and shining helms abound ;
And armies cover all the ground.

The vale of Siddim lay between
Where the approaching war was seen,
And Sodom's towers. In ancient time
This vale was full of pits of slime,
Bubbling like pitch, from fable springs.
Here met the fierce contending kings,
With furious onset. Elam's force
Drove like a torrent ; and his course,
Thro' growing mountains of the slain,
The warring kings oppos'd in vain :
They fall before him, and, with dread,
Their armies turn'd their backs, and fled ;
In crowds they ran, like timorous deer,
Fell in the pits, and perish'd there :
The few that 'scap'd, the mountains gain,
And leave their cities, and the plain.

Thus having vanquish'd every foe,
To plunder soon the conquerors go.

70 HISTORY of the BIBLE.

It was for plunder that they came :
By force they seize each tender dame,
And take away whate'er remains,
Or in the cities, or the plains :
The cities they forbear to burn,
But leave them empty, and return.

The son of Haran's substance lay
Directly in the victors way :
They seize his all, and full of grief
Is captive led the pious chief.

Of his disaster Abram heard,
And soon in shining arms appear'd.
Quick he his great intention sends
Amongst his warlike neighbouring friends,
Who arm with speed: Three hundred men.
Able for war, the hero then
From his own household boldly brings,
And follows the victorious kings :
Them he surprizes in the night,
And puts the mighty host to flight:

Vast slaughter he amongst them makes,
 And all the booty soon re-takes.
 With this he measures back the plain,
 And brings the captives in his train.
 Lot comes conspicuous in the throng,
 And with loud shouts they march along.

The king of Salem on the plain
 Comes forth to meet the joyful train ;
 Gives bread and wine, proceeds to bless,
 And praises God for their success.
 Soon, hearing of the hero's fame,
 The king of Sodom likewise came.
 This vanquish'd prince with growing joy
 Beholds his captive subjects high :
 These he intreats him to restore,
 And these alone ; he asks no more.
 But generous Abram will not foil
 His glory with reward or spoil ;
 But all his arms had won, bestows,
 And to his tents triumphant goes.

HISTORY

HISTORY THE FIFTH.

GOD confirms his Covenant with Abram; promises him a Son; and gives him a Sign.

Gen. ch. xv.

THE sun was sunk beneath the main,
And silent night resum'd her reign,

When God to Abram, in a dream,

Bright shining in full glory came.

Abram! the Heavenly Vision says,

Be strong, and fear not: All thy days

JEHOVAH is thy constant friend;

Like a broad shield he will defend;

And thy continual prayer regard:

Exceeding great is thy reward!—

The waking chief directly rose,

And to God's holy altar goes;

Where falling down, in open air,

He thus presents his pious prayer.

Thou art supreme in glory, LORD,

And able to perform thy word:

But

But, oh! regard thy servant's care,
 Who childless goes, without an heir.
 Fain would I turn my joyful eyes
 To whence my promis'd seed shall rise,
 And my adopted offspring see.

Is faithful Eleazar he?—

A blaze of glory round him shone;
 Abram, thou shalt embrace a son;
 Not one adapted, but thine own;
 The LORD reply'd: And lift thy sight,
 Behold the twinkling stars of night,
 And their prodigious number see!
 Such shall thy future offspring be!
 I, Heaven's supreme eternal LORD,
 Will certainly perform my word.
 From Ur in Chaldea, thee I brought,
 And uncorrupted worship taught:
 This land I promis'd thee; and know,
 This land I surely will bestow.—

}
}

74 HISTORY of the BIBLE.

The pious chief still prostrate lies,
And to the Heavenly Power replies:
Let not these words my God offend,
But to thy servant's weakness bend:
Not that I think thy promise vain;
But would a full assurance gain:
And if thou wilt this land bestow,
Give me some sign, that I may know.—
In condescending brightness shines
The Heavenly Power, and thus rejoins:
Take me an heifer three years old;
An horned ram bring from thy fold;
Like aged, let a she-goat bleed;
And to my altar be decreed
A turtle-dove, that mourns her mate;
And let a pigeon on me wait.—

Soon as the morn adorns the skies,
Abram prepares the sacrifice:
The victims slain, his sword divides,
And opposite he lays their sides;

Watches

Watches the same throughout the day,
 And drives the hovering fowls away.
 But when the sun, with oblique beams
 Descending low, but feebly gleams,
 On the cold ground the patriarch lies,
 And heavy sleep seals up his eyes.
 Wrapp'd in black night his soul appears,
 And soon an awful voice he hears
 In vision, thus: Unto thy seed
 An heavy bondage is decreed
 Four hundred years: Then will I rise,
 And with my thunders shake the skies;
 Make all their proud oppressors mourn;
 And to this land they shall return.—
 Abram awakes; no light remains,
 But darkness covers all the plains:
 When thro' the victims, as they lay,
 A burning furnace took its way;
 A lamp succeeds, which, blazing bright,
 Darts thro' the darkness of the night.

76 HISTORY of the BIBLE.

Abram adores: The LORD appears;
And his delightful voice he hears.
What thou hast seen, conclude the sign
That Canaan's land shall all be thine:
Thy sons shall till the fruitful soil,
From great Euphrates to the Nile:
And with the Land I will them bless,
Which ten great nations * now possess.

HISTORY THE SIXTH.

*The Institution of Circumcision; and the Promise of
the Birth of Isaac.*

Gen. ch. xvii.

NOW fourteen times, with plenty crown'd,
The sun had led the seasons round
The tents of Abram, since from heav'n
He had the full assurance given

Of

* The Kenites, the Kenizzites, the Kadmonites; the
Hittites, the Perizzites, the Rephaims, the Amorites,
the Canaanites, the Gergashites, and the Jebusites.

Of a vast offspring. Ninety-nine
Was now his age : In her decline
His much-lov'd wife appears ; from whom
The heir of promise was to come.
Despairing of her own, the dame,
With good intent and pious aim,
Had to her husband given her maid,*
In hopes of issue. She obey'd ;
And soon to Abram bare a son,
Who now his thirteenth year had run,
When to the fire appear'd the LORD,
And thus confirm'd his former word :

I am

* It ought to be observed, that the LORD was not consulted in this affair ; and that after this he seems to have withdrawn his presence for fourteen years. A plurality of wives was indeed permitted, in the early ages of the world ; and good men seem to have been led into it, by an eager desire of a numerous offspring. But, it being contrary to the law of nature, and the first institution of marriage, it cannot be supposed to be well-pleasing to GOD.

78 HISTORY of the BIBLE.

I am the Potent God of Light,
Boundless in glory, and in might :
With pious care my law regard,
And thou shalt find a sure reward ;
For I will multiply thy seed,
And make thine offspring great indeed :
High in the earth their fame shall be ;
And mighty kings shall come of thee.
No longer Abram be thy name,
But Abraham. Thee I proclaim.
Father of nations, and thy race
Shall safely dwell before my face :
By them shall Canaan's land be trod,
And I will ever be their God.
Then heed my covenant! 'Tis decreed.
To every male throughout thy seed,
That in his flesh shall henceforth shine
A mark, by which I hold them mine :
When he eight days hath seen the light,
The infant shall receive the rite ;

And:

And all that own thy just command,
 Where-e'er thy wide-spread tents may stand,
 Shall this incision surely know;
 Whoe'er refuses let him go.
 Thy wife, in token of my care,
 Shall now the name of Sarah bear; !
 And when twelve months their course have run,
 She surely shall bring forth a son.
 Her I will highly blefs, and she
 Shall mother of great nations be,
 Whose country full in prospect lies,
 And mighty kings shall from her rise.—
 With joy adores the pious sage;
 But thinks his own, and Sarah's age,
 Now ninety years, too great to bear,
 And humbly thus presents his prayer:
 O LORD! let Ishmael * be thy care.—
 The Heavenly Power, before his eyes
 Shines brighter still, and thus replies:

Sarah

* His son by Hagar, Sarah's maid.

So HISTORY of the BIBLE.

Sarah thy wife shall bear indeed,
And Isaac thou shalt call her seed ;
His offspring shall possess this Land,
My covenant shall with them stand
For ever. Good is thy request
For Ishmael, and he shall be blest ;
I'll multiply him for thy sake,
He shall a mighty nation make :
But he whom Sarah soon shall bear,
Isaac, thy son, shall be thine heir :
And future blessings are decreed,
In long succession to his seed.—

Regardful of the high command,
Not long does pious Abraham stand ;
What God enjoin'd was quickly done,
Both to himself, and to his son ;
And every male that own'd his sway,
Was circumcis'd without delay.

HISTORY

HISTORY THE SEVENTH.

Abraham Entertains Three Angels.

Gen. ch. xviii.

WHEN Abraham's sword, from hostile chains
Had brought his nephew to the plains
Where swelling Jordan rolls his stream,
This pious chief soon after came
And dwelt in Sodom: When he saw
That people swerve from nature's law,
And act such monstrous wickedness,
As language blushes to express.

The God of purity and love,
Who sits in glory thron'd above,
While to his bright, all-seeing eye,
The works of men in prospect lie,
Is rous'd to vengeance, and proceeds
To recompence such horrid deeds.
Directly from the heavenly plain,
Three of his bright celestial train

L

Arc

82 HISTORY of the BIBLE.

Are sent to Sodom. On their way,
They Abraham a visit pay.

The holy man, by heaven lov'd,
Had from the mount * his tents remov'd
To Mamre's plains, for oaks renown'd,
Wide spreading o'er the shaded ground.

The sun had rear'd his throne on high,
And gain'd the summit of the sky,
When Abraham, to enjoy the breeze,
Sat underneath the lofty trees.

Three men approach'd the stately oak,
Whose form and gestures all bespoke
Them more than human. Soon arose
The joyful chief, and to them goes:
He, bowing low, desires that they
Some time will condescend to stay,
And take refreshment: For such guest
He hastily prepares the feast,

And

* Mount Ephraim.

And sets before them: They partake,
 And for his wife enquiry make;
 When thus the Great Superior spake:
 Soon as from hence nine months have run,
 She surely shall bring forth a son.
 These words the listening dame o'erheard,
 And, doubting, laugh'd; which yet she fear'd
 To own. Her cheeks with blushes burn'd,
 When thus the Heavenly Power return'd:
 I Sarah's unbelief must blame,
 But still my word remains the same;
 Why should her age objected be?
 Is any thing too hard for me!—

Now had the sun's descending ray
 To evening cool resign'd the day;
 When the three heavenly youths arose;
 The joyful patriarch with them goes:
 They take their way for Sodom's plains,
 While with the fire the LORD remains.

84 HISTORY of the BIBLE.

Seek'ſt thou, ſaid he, the reaſon why
Theſe leave the armies of the ſky?—
The ſins of Sodom loudly cry
To heaven for vengeance; and in ire
They go, to wrap her walls in fire.—
Abraham preſents his pious prayer,
And begs the LORD the place to ſpare;
Who condeſcends his ſuit to hear,
Provided ten good men are there.

}

HISTORY THE EIGHTH.

The Deſtruction of Sodom.

Gen. ch. xix.

THE ſun was ſet, and twilight grey
Succeeded to the ſhining day,
When now arriv'd the heavenly pair
At Sodom's city gate; and there
They met with Lot: The hoary fire
Intreats them with him to retire,

And

And lodge that night. They judge it meet
 Rather to wander in the street;
 Yet urg'd, consent. All human eyes
 Around, behold them with surprize..
 Like two fair youths of royal line
 Just rising into man, they shine.
 The joyful chief a feast prepar'd :
 The heavenly guests the banquet shar'd.

Now sable night had veil'd the skies,
 When all the men of Sodom rise,
 Both young and old: The noisy crowd,
 Outrageous, impudent, and loud,
 Indulging the most horrid thought,
 Demand the strangers to be brought..
 Such dreadful mischief to oppose,
 The holy man amongst them goes :
 With growing wrath his bosom burns,
 He chides, he reasons; and, by turns,
 Humbly beseeches ; but he finds
 It were as well to chide the winds

When.

86 HISTORY of the BIBLE.

When the mad tempest furious flies,
 And lifts the ocean to the skies.
 All methods vain, the fire proceeds
 Beyond the bounds of modest deeds,
 Offering his daughters, to assuage
 Their impious and brutal rage!
 The boisterous crowd, with horrid roar,
 Together press to break the door;
 Determin'd now to force their way,
 Grown more unruly by delay.

Then full in view the angels stand,
 They take the patriarch by the hand,
 Him rescue, and the door they close;
 In vain the pressing mob oppose:
 When touch'd by Power Divine, the crowd,
 Tempestuous, turbulent and loud,
 Are smote with blindness: Still they roar;
 But seek in vain to find the door.

Now bright on Lot the angels shone,
 And thus the great design made known:

Tho

Thou seest display'd before thine eyes,
 What heights these men of Sodom rise
 In wickedness; nor canst thou plead
 That judgment longer be delay'd.
 To execute we left the sky;
 And will immediately destroy
 This sinful place. Then go, with speed!
 For sudden vengeance is decreed!
 And warn thy kindred. Haste away!
 The case admits of no delay.—
 With pious haste the patriarch runs,
 And bears the message to his sons:
 Which message they receive in vain,
 As whimsies of a crazy brain.
 Then thus the angels to the fire:
 Now, cloath'd in tempest and in fire,
 Will God descend; and all these plains
 Shall smoke beneath him: There remains
 No time for lingering: Take thy wife
 And daughters; flee from hence! thy life

88 HISTORY of the BIBLE

Is now in danger.—Then, with speed,

This pious family they lead

Thro' the still streets, at break of day,

Into the fields; and thus they say:

Now let your speed your safety give;

To yonder mountain haste, and live;

Look not behind you on the plain,

Lest vengeance rise, and ye be slain.—

The thankful chief, with pious care,

Thus to the LORD presents his prayer:

What boundless goodness this of thine!

O LORD! how bright thy mercies shine

In our deliverance! Yet, oh hear *

Thy servant, and forgive his fear!

Thy sudden wrath may smite the plain,

Before we can the mountain gain:

Then let thy goodness Bela * spare,

And we with speed will journey there.—

Then

* Afterwards Zoar.

Then go! and there thy refuge take,
 I spare that city for thy sake,
 The Lord replies; but haste away;
 Till thou art there shall vengeance stay.—

Then urg'd by danger, and by fear
 Fleeing from Sodom, they appear
 To heaven's determin'd will resign'd;
 And leave the lessening towers behind.
 In either hand the hasty fire
 A daughter takes, to 'scape the fire;
 His wife proceeds close at their heels,
 But in her heart reluctance feels:
 Her various riches left behind,
 Still hold possession of her mind;
 For one last look her face she turns,
 Ere the devoted city burns:
 When, strange event! and rarely known!
 She's in a moment turn'd to stone!
 A monument of wrath remains,
 Seen in wide prospect o'er the plains.

M

And

90 HISTORY of the BIBLE.

And now, through all succeeding years,
An anxious look the marble bears.
The rest escape such dreadful fate,
And safe arrive at Bela's gate.

Now in full glory rose the sun,
And bright and clear the morning shone;
When Heaven's Supreme Eternal Sire
Prepares his magazine of fire.
And hides in mists, from mortal eyes,
The whole artillery of the skies.
Heavy and black appears the cloud,
The lightnings flame, it thunders loud;
While angels, late in human form,
The whirlwind ride, and guide the storm.

Nor long the God his wrath delays ;
But all the skies around him blaze:
His thunders shake the vast profound,
And lightnings run along the ground.
Soon large long sheets of liquid-flame,
Full from the clouds on Sodom came :

Sulphur

Sulphur and fire, and stink and smoke,
 The lewd-lascivious city choke;
 And midst loud shrieks, and dismal cries,
 At once it blazes to the skies :
 Wide float the flames, the tempest gains,
 And furious drives across the plains :
 The pits of slime soon catch the fires,
 And one wild blaze to heaven aspires.
 Sodom, Gomorrah, Admah, join
 In fate : With equal flames they shine ;
 While bold Zeboiim burning gleams
 With glancing fires on Jordan's streams.
 Thus while vast floods of brimstone roll,
 And growing flames surround the pole,
 A furious earthquake under ground
 Shakes the devoted plain around,
 And in a moment overturns
 Each trembling city as she burns :
 The cities sink ; and all their coast
 In a black pitchy lake * is lost. Vast

* The lake Asphaltites, or the Dead sea.

82 HISTORY of the BIBLE.

Vast seas of sulphur swallow all;
And nations tremble at their fall!

HISTORY THE NINTH.

Of Lot, and his Daughters.

Gen. ch. xix.

WHILE thus the skies are all on fire,
With fear beholds the aged fire
That 'scap'd from Sodom. Bela's plains
He leaves ; and soon the mountain * gains.
In this his two fair daughters join'd :
(His hapless wife was left behind !)
They in a spacious cave abide,
And think the world is all destroy'd.
Here, when of evil least he thought,
A dire misfortune's on him brought

By

* The mountain of Engedi; where was a cave, in which, in after-times, David hid himself, with 600 men; the same, perhaps, to which this little family now retired.

By both his daughters, who conspire
 To cheat their unsuspecting fire.
 Thinking they three were left behind,
 The small remainder of mankind!
 Artful in evil, they agreed
 To strive to raise a future seed,
 By horrid incest: This design
 To gain, they ply the chief with wine;
 And each in turn his bed invades,
 In covert of surrounding shades.
 Now when from thence nine months had run,
 They each in course bring forth a son;
 One Moab, one Ben-ammi name;
 And two great nations from them came.

HISTORY THE TENTH.

*The Birth of Isaac ; and Abraham's Feast.**Gen. ch. xx. xxi.*

S C A R C E had the blushing morning rose,
 When anxious Abraham hasty goes
 To where o'er-night, in ardent prayer,
 He humbly begg'd his God to spare
 The wicked city. Soon the fire
 Beholds the earth and skies on fire ;
 O'er all the plain his sight he turns,
 Which now like one great furnace burns.

The oaks of Mamre, urg'd by fear,
 He instant leaves ; and journeys where
 Proud Ashkelon hereafter rose :
 With all his train he thither goes.

His former groundless fear revives ;
 As once in Egypt, now he gives
 His comely spouse a sister's name.
 The king beholds, and loves the dame :

But

But warn'd by visions, she's restor'd,
 With presents, to her former lord.
 The generous prince presents his hand;
 And here the tents of Abraham stand.

The happy day at length drew nigh,
 Destin'd by heaven to Sarah joy.

A son she bears; the tents around
 With festive mirth and songs resound.

Isaac, the father names his son;
 And in high strains his praises run:
 When twice four days he saw the light,
 The babe receiv'd the holy rite

Of circumcision. Sarah smil'd,
 That she at last should bear a child:
 She laid the infant on her breast,
 And thought herself supremely blest.

The child in growth and strength proceeds,
 The mother's breast no more he needs.
 Abraham a mighty feast prepares,
 In which the generous nation shares:

His

96 HISTORY of the BIBLE.

His heart expands with growing joys,
And loud the acclamations rise
From all his friends: They shout, they sing,
The neighbouring plains around them ring.
His fires, supported by the breeze,
Gleam on the hills, and on the trees;
And all around the country shone,
Till night climb'd her meridian throne.

HISTORY THE ELEVENTH.

Of Hagar and Ishmael.

Gen. ch. xvi. xxi.

BUT Hagar's son, amidst the feast,
A cold dislike by signs express.

Reluctant stands the blooming boy,
And sneering views the general joy.
Not long from Sarah's watchful eyes
This action, in concealment lies:
Enrag'd the views; to Abraham goes;
The ground of her complaint she shews;

Surpriz'd

'Surpriz'd, he hears her language run,
 'Turn out the mother and the son!—
 A sudden horror shook the chief,
 Th' unhappy case he hears with grief:
 Nor can his open generous mind
 Approve a conduct so unkind.

The LORD appears to end the strife,
 And bids the sire oblige his wife;
 And that full peace his tents may know,
 Let the imprudent handmaid go.—

When first this maid, in blooming charms,
 Was given to the hero's arms,
 She soon grew pregnant; and her eyes
 Her barren mistress hence despise.
 Such insult she with grief sustains,
 And to her lord aloud complains.
 To her he says the case belongs;
 And bids herself avenge her wrongs.
 With hardship soon she treats the fair,
 Whose haughty spirit will not bear

98 HISTORY of the BIBLE.

Such usage: And, without delay,
 To Egypt she pursues her way,
 To shun her mistress' harsh command;
 For Egypt was her native land.
 Crossing the desert, at noon-tide,
 She sat by a clear fountain side;
 When soon an angel from the skies,
 Soft as the breeze, yet awful, cries:
 Hagar, attend! Thy duty learn;
 No longer journey, but return:
 Submit. A son thou shalt embrace,
 And great shall be his future race;
 Let Ishmael be his name. Thy son
 Wild in the wilderness shall run;
 His way great numbers shall oppose,
 But he shall dwell amongst his foes.
 Not long the listening damsel stays;
 She hears, she wonders, and obeys.
 Sarah her maid receives in peace;
 She owns her sway, and quarrels cease.

A son

A son she bears, with growing joy,
And Abraham own'd and lov'd the boy.—

But now he sees arrive the day
When he must fend them both away :
This task, howe'er his love withstands,
Sarah requires, and God commands.
The blushing morn illumines the skies,
And sees the careful patriarch rise :
Rich presents he with speed prepares ;
And to his handmaid soon declares
What is determined to be done,
Both to herself and to her son.
Food to subsist them he supplies,
He tells them where their journey lies ;
And, to the will of God resign'd,
Directs them to the place assign'd.
In the full bloom of sixteen years,
Healthful and strong the boy appears :
The mother leads him by the hand ;
And with slow steps they leave the land.

100 HISTORY of the BIBLE.

Loft in the spacious wildernefs,
They foon fall into great diftrefs;
Their bottle water now denies,
And the dry defert none fupplies.
Scarce can the child his thirft fustain;
A fever rages thro' each vein:
He faints; he falls: In the cool fhade
The mother her dear offspring laid;
At diftance fits, and, as he lies,
The defert echoes with her cries.

The God of Glory, ever blefs'd,
Whofe goodnefs fuccours the diftrefs'd,
Hears her complaint; and from the fkies,
Thus to the dame his angel cries:
No longer, Hagar, nurse thy fears;
Take courage! and dry up thy tears;
The boy unto thy wifh I give;
Hafte! take him up, for he fhall live.
I fhall provide him all fupplies;
From him fhall a great nation rife.

With



Engraved for Fellows's History of the Bible.



Abraham offering up his Son Isaac .

HISTORY of the BIBLE. 101.

With joy the mourning mother hears,
When infant in her sight appears
A chrystal spring: With speed she gives
The weeping boy, and he revives.

Soon the strong youth to manhood rose,
And he a skilful archer grows :
In Paran's wilds he dwelt, and there
His mother, with a parent's care,
Brought him a wife from Egypt's plains ;
But in the desert he remains.

HISTORY the TWELFTH.

Abraham commanded to Sacrifice his Son.

Gén. ch..xxii.

LONG time at Gerar Abraham stays,
And Gon with blessings crowns his days.
The king beholds his wealth increase ;
A league they make, and dwell in peace.
A stately grove the patriarch made,
And built an altar in the shade:

To

102 HISTORY of the BIBLE.

To God he bids the victims flame:

And calls upon his holy name.

But now the Ruler of the Skies,

His servant's faith and courage tries:

On the still night his glories broke,

And to the listening fire he spoke:

Abraham! regard my words, and still

With chearfulness perform my will:

Then take thy son, thine only son,

On Isaac let my will be done;

Let not thy love prevent the deed,

But let this victim to me bleed:

In sacrifice; and let him burn

Upon thine altar; then return.

Where great Moriah's mountains rise,

Thou shalt perform the sacrifice:

The spot I'll shew thee.—Abraham rose

At early dawn; and soon he goes

To preparation: Wood he cleaves;

His orders to his household gives;

Two servants and his son then takes,
And for the appointed place he makes.
Now when the third bright morning shone,
And o'er the mountains peep'd the sun,
The destin'd spot the fire surveys,
And to his servants thus he says :
On yonder mountain's shaggy side,
The offering we will provide,
And there the sacrifice will burn ;
But wait ye here till we return.—
Then on his son the wood he lays,
While in his hand the torches blaze :
And heedful of the sovereign will,
Together they ascend the hill :
When Isaac thus bespoke his fire ;
We carry both the wood and fire,
To make a large burnt-offering flame,
But tell me, father, where's the lamb ?
To this th' affected fire reply'd,
God will himself a lamb provide.—

The

104 HISTORY of the BIBLE.

The place they gain; an altar raise,
Of grassy turf; the patriarch lays
The wood in order; this being done,
He then proceeds to bind his son.
Isaac submits, nor asks the cause :
His shining sword the father draws ;
He aims the stroke, but e'er it falls,
Thus from the skies an angel calls :
Abraham desist! and spare thy son ;
I'm satisfied with what is done :
Thy faith and zeal thou hast declar'd,
And not thy much-lov'd offspring spar'd.—
With boundless joy the father smil'd,
And hastily unbinds his child ;
Then turning round, amongst the trees
An horned ram entangled sees ;
This by his sword immediate bleeds,
And he to sacrifice proceeds :
Father and son behold the flame,
And praise their Great Deliverer's name.

Now

Now once again the angel calls,
 When on the fire this blessing falls:
 Thus saith the high eternal God,
 Who shakes creation with his nod,
 While to all heaven he gives command,
 Whose will shall be, whose word shall stand:
 Since call'd by me, thou this hast done,
 And not with-held thine only son,
 I by myself have sworn, (and will
 To the extent my path fulfil)
 That I will to thy prayer incline,
 And my best blessings shall be thine:
 Which blessings surely shall succeed
 From thee to all thy numerous seed.
 Them I will multiply and bless;
 This spacious land they shall possess:
 The twinkling glories of the skies,
 Not more in countless number rise;
 Nor grains of sand that spread the shore,
 Where the vast ocean's billows roar.

HISTORY THE THIRTEENTH.

Isaac and Rebekah.

Gen. ch. xxiv.

SARAH had late resign'd her breath,
And sunk into the arms of death,
When Abraham bought a piece of ground
For her interment; where was found
A dark-mouth'd cave, near Mamre's plains,
Where he deposits her remains.
Isaac laments; the careful chief
Endeavours to assuage his grief:
And, to adorn his future life,
Would make him happy in a wife.
And having lately news receiv'd
From Haran, where his brother liv'd,
That he was with large issue blest,
He sends his servant there, in quest
Of some fair damsel for his son,
That with large offers might be won.

Then

Then with great earnestness and care,
 He makes his pious servant swear
 That no gay daughter of the land
 Shall in this near relation stand:
 But from his kindred he will take
 Some lovely damsel, that shall make
 His son a spouse. The man replies,
 Suppose the maid my suit denies,
 And will not leave her native plain,
 Must Isaac go, and there remain?—
 I charge him not, returns the sire,
 But her removal must require.
 I left that coast at God's command,
 And there no more my tents shall stand:
 But if the fair will not come here,
 Then from thine oath thou shalt be clear.

The oath requir'd the servant swears,
 And for the journey soon prepares.
 To the rich wardrobe then he goes,
 And takes bright jewels, costly cloaths,

108 HISTORY of the BIBLE.

Silver and gold, and whatfo'er
Was likely to oblige the fair:
For in esteem so high he stands,
His master's all was in his hands.
Provided thus, he leaves the plain,
With ten strong camels in his train;
And numerous servants on him wait,
Worthy his master's great estate.
With these he journeys many days,
At length his careful eye surveys
The towers of Haran. In the fields
A chrystal fountain rose, which yields
Clear water to supply the town:
He made his camels there kneel down,
Up to the heavens he lifts his eyes,
And to his master's God he cries:
Great God of Abraham, lend an ear,
And in my master's cause appear;
Here to the well I turn my face,
While the fair damsels of the place

Come-

HISTORY of the BIBLE. 109.

Come forth to draw: Then let the maid
Appointed to my master's bed,
Give me to drink at my request,
And to the camels pour the rest;
And by this token I shall know
Thy blessing owns the way I go.

While thus he pleads his master's cause,
Rebekah comes, and water draws:
Give me to drink, fair maid, he cries.
With winning sweetness in her eyes,
The beauteous damsel thus replies:
Drink first, my lord, and quickly I
Thy train of camels will supply.—
He view'd the nymph with careful mind,
While she perform'd the task assign'd:
Two golden bracelets then he takes,
And smiling, these a present makes;
With joy the lovely fair surveys,
And half exulting, thus he says:

Permit:

, HISTORY of the BIBLE.

Permit me, damsel, to enquire
Whose daughter thou ; and I desire,
If such a grant I may obtain,
At his abode to lodge my train.—
Of Nahor's race, the maid return'd,
While her fair cheeks with blushes burn'd,
His son Bethuel is my fire,
And he will grant what you require.
With hasty steps retir'd the maid,
She told her mother what he said,
And shew'd the gifts. To meet the man,
Rebekah's brother Laban ran :
Him musing at the well he found,
With all his camels standing round.—
Come in, thou blessed of the Lord!
An hearty welcome at our board
Thyself and all thy train shall find ;
In haste he cry'd.—With thankful mind
The faithful servant with him goes ;
Room for the camels soon he shews,
And straw and provender bestows.



Then to a fair apartment takes,
 A sumptuous entertainment makes,
 And sets before them: But the feast
 The thoughtful chief denies to taste;
 His master's business is his care,
 And thus he opens the affair:
 To you who take a stranger in,
 With grateful thanks I must begin;
 And my fair prospect of success,
 To providence requires no less.
 Know then, that Abraham is my lord,
 And in obedience to his word
 This expedition I begun,
 And seek a spouse to bless his son;
 Isaac his son, which Sarah bare,
 Whom he hath made his only heir.
 So great in wealth my master stands,
 So vast a train his word commands,
 So much renown'd, so high in fame,
 A prince's daughter he might claim:

But

112 HISTORY of the BIBLE.

But with the virgins of the land
Where his fair tents in order stand,
He is resolv'd he will not join;
But seeks a spouse from his own line.
And now my master's God I praise,
Who hath directed all my ways;
Unto his near relations brought,
And pointed out the spouse I sought.—
Minutely he proceeds to tell
The whole adventure at the well;
And thence infers JEHOVAH's grace,
And sole direction in the case:
To which he adds, that she's the bride,
As now it cannot be deny'd;
And since the LORD is on our side,
Let not the matter be delay'd,
But to our wishes give the maid.—
The family, with one accord,
Confess the thing is of the Lord,
Who

HISTORY of the BIBLE. 113

Who orders all events below ;
And yield to let the damsel go.
The joyful chief, without reply,
Bows to the King who rules the sky ;
High strains of praise his lips express,
For such remarkable success.

Then to his treasures soon he goes,
And on the blushing maid bestows
Embroidered suits of rich array,
Which all the powers of art display,
And various sets of jewels bright,
Which gleam refulgent on the night:
Nor stands unmindful of the rest,
But presents his regard express'd ;
When to the feast they all sit down,
And mirth and joy the evening crown.
But when the earth the morning chear'd,
And in bright charms the maid appear'd,
The chief, impatient of delay,
Would bear the blooming prize away:

P

The

114 HISTORY of the BIBLE.

The mother of the maid replies,
When the tenth morn from hence shall rise
No longer shall you be delay'd,
But to your master take the maid.—
Since every one must now confess
That God hath given us full success,
One moment let us not refuse
My master the important news,
Replies the chief.—To him they say,
The maid herself shall fix the day.—
Rebekah's call'd; the blooming fair,
Relieving Eliezar's care,
With modest sweetness in her eyes,
And condescending meekness, cries,
I'll go.—Then with a farewell kiss,
And blessings, they the maid dismiss.
In splended pomp and solemn state,
A train of handmaids on her wait.
These on the stately camels ride,
While Abraham's servants walk beside.

Thus

HISTORY of the BIBLE. 115

Thus journeys on the shining train:
At length the destin'd land they gain.
Isaac they meet at evening tide,
Who smiling views his future bride.
The whole success the servant tells;
The master's heart with rapture swells.
They to his mother's tent repair,
Which is allotted to the fair.
He takes the virgin to his bed,
Nor longer now laments the dead.

HISTORY THE FOURTEENTH.

*Abraham's Marriage with Keturah: His Death, and
Burial.*

Gen. ch. xxv.

THUS having with a parent's care
Settled his favourite son and heir;
Good Abraham takes another wife,
Though standing on the verge of life.

116 HISTORY of the BIBLE.

Six sons successive bears the dame,
And various people from them came.
To these the patriarch portions gives,
And distant sends them while he lives.
But soon he bows his aged head,
And peaceful sinks amongst the dead.
Isaac and Ishmael mourn their sire,
And bury him, at his desire,
In his dark cave near Mamre's plains,
Close by his Sarah's dear remains.

HISTORY THE FIFTEENTH.

Jacob and Esau.

Gen. ch. xxv.

FULL twenty times the circling sun
Thro' the twelve heavenly signs had run,
Since in full bloom Isaac had led
The fair Rebekah to his bed;
But childless still remains the fair;
Her husband seeks the LORD by pray'r

In

HISTORY of the BIBLE. 117

In her behalf: His prayers are heard,
And pregnant soon the dame appear'd.
At her full time, two sons she bears,
The eldest red and full of hairs,
Thence Esau nam'd; but smooth and fair
The youngest, and his mother's care;
Jacob his name; and as he grew,
Domestic cares his thoughts pursue:
But Esau's whole delight and aim
Was following the savage game;
To rouse the monsters of the wood,
And stain his arrows with their blood.
Oft the swift deer his prize he makes;
His father of the feast partakes,
And views with pleasing smiles his son,
Who having thro' the forests run,
Weary one day, forsook the fields,
And to the call of hunger yields;
He sees his brother soon prepare,
And in the banquet begs to share;

But

118 HISTORY of the BIBLE.

But Jacob his request denies,
Except the birth-right be his prize :
Take it, the hunter makes reply,
'Tis no advantage if I die:
The rage of hunger to suppress,
I give it, if you'll take no less.
His brother makes him swear, and gives
The favory mefs: He eats and lives.

HISTORY THE SIXTEENTH.

G O D's Covenant with Isaac.

Gen. ch. xxvi.

NOW famine rages in the land
Where Isaac's tents in order stand.
To Gerar soon he takes his way,
Yet there determines not to stay,
Preferring Egypt's fruitful plains:
But while at Gerar he remains,

His

His father's God in glory shone,
 And thus to him his will made known:
 Ifaac, thou know'st the oath I swear,
 And how I made thy life my care,
 At mount Moriah, when thy fire
 Had laid the wood and brought the fire;
 While he my hard command obey'd,
 And on the pile thy self was laid.
 My will shall be, my word shall stand;
 Thine offspring shall possess this land;
 As the thick stars that deck the skies,
 In countless number shall they rise;
 All nations shall in them be blest:
 Thee will I lead to peace and rest;
 To Egypt thou shalt not repair,
 But here remain, and be my care.—
 Long time at Gerar dwelt the chief,
 Rebekah here excites his grief;
 In beauty's bloom the dame appears,
 Rich suitors throng, the husband fears,

And

120 HISTORY of the BIBLE.

And gives his wife a sister's name;
But soon discover'd, meets with blame :
The king to touch his wife forbid,
And threaten'd death if any did.
There Isaac dwells ; JEHOVAH blest'd ;
By swift degrees his goods increas'd.
The jealous natives of the land,
In opposition often stand ;
But always see themselves surpass'd,
And gladly make a league at last.

HISTORY THE SEVENTEENTH.

Jacob fraudulently obtains his Father's Blessing.

Gen. ch. xxvii.

NOW in the cold decline of life,
The patriarch, to prevent all strife
In future times, prepares to bless
His eldest son, and hence expresses
That all the good to Abraham shewn,
Belongs to him, and him alone.

Egay

Eſau he calls; the ſon attends;
 Him quick'y to the fields he ſends
 To hunt for veniſon; and declar'd,
 That when he had the feaſt prepar'd,
 As eldeſt ſon he would him bleſs,
 And thence his legal right confeſs.
 The ſon obeys without delay,
 And to the fields directs his way.

Rebekah over-hears what's ſaid,
 And ſeeks to put in Eſau's ſtead
 Her youngeſt ſon: For him ſhe loves;
 Nor can ſhe think the LORD approves
 Of Eſau's riſe. Her thoughts now turn
 To times before the boys were born;
 When GOD had ſaid, Two ſons you'll bear,
 Of which the youngeſt ſhall be heir.

Jacob ſhe calls; direction gives;
 With hesitation he receives
 The charge; for tho' his father's blind,
 He thinks he may the difference find

122 HISTORY of the B I B L E.

Between his brother's hairy skin,
And his, which always smooth had been :
But yet the matron he obeys ;
Two kids he brings ; the mother lays
The skins upon his arms and hands ;
Before his father soon he stands,
With savory meat prepar'd ; and drest
By the kind dame, in Esau's best.
Father, he cries, thy careful son,
What thy commands enjoin'd hath done :
To eat my venison now incline,
And let thy blessing then be mine.—
The hoary chief mistrusting hears,
The voice to him so much appears
Like Jacob's. Who art thou ? he cries :—
Esau, thy son ; the youth replies :
Thy kind command inspir'd my haste ;
Father, approach ! my venison taste.—
How is it, thou so soon hast sped ?
The sire replies.—Thy God hath led

My

HISTORY of the BIBLE. 123

My prosperous way ; and, swift as thought,
Himself the wild provision brought ;
The youth return'd.—The fire, in doubt,
Still seeks to find the wonder out.
Come near, and let me feel ; he cries :—
Jacob obeys ; the father tries :
But by the hairy skins deceiv'd,
The whole relation he believ'd.
Art thou indeed my very son !
My Esau ! his last question run.—
Jacob replies, I am.—The fire
Proceeds no farther to enquire ;
But having eat whate'er he chose,
Thus the great blessing he bestows :
Oh may the heavens upon thee smile,
And may the fatness of the soil
Which harvest or which vintage yields,
Successive ages bless thy fields.
May various people thee obey,
And nations own thy rightful sway :

124 HISTORY of the BIBLE.

May all thy brethren on thee wait,
And bow before thy regal seat;
Curst be the wretch that curses thee!
And he that blesses, blest'd be he!—

Scarce had the artful youth retir'd,
When Esau the like gift requir'd:
He brought his venison and address'd
His aged father, to be blest'd.
Say, who art thou! the patriarch cries:—
Esau, thy first-born son! replies
The youth.—A sudden trembling shook
The hoary chief, and thus he spoke:
Who! Esau! Strange! Where then is he.
That now pretended such to be,
And hath this moment left me? I
Eat his rich venison; call him night:
With every honour him invest;
I blest'd him, and he shall be blest'd!—

As the grim lions roaring make
The mountains and the forests shake,

So,

So howl'd the youth. Father! said he,
 Oh! father, blefs! blefs likewise me!—
 The sire replies, Be calm, my son;
 'Tis past, beyond redemption gone:
 In sly disguise thy brother came,
 And took the gift in Esau's name.—
 Ah! vile supplanter! is it he?
 But, father! hast thou not for me
 One blessing left? the youth rejoin'd.—
 The chief reply'd, with careful mind,
 In God's rich favour high he stands,
 And all his father's house commands;
 Of every honour he's possess'd,
 And heaven and earth declare him blest'd.
 But thou shalt dwell in fruitful soil,
 The dew of heaven shall on thee smile;
 Thy sword shall gain thee precious spoil;
 Confessing still thy brother's reign:
 And late thou shalt thy freedom gain.

Esau:

126 HISTORY of the BIBLE.

Eſau withdraws, and not replies,
While gloomy thus his murmurs riſe :
Such foul diſhonour muſt I bear,
Without revenge! My brother heir
By fraud and falſhood! And muſt I,
Thus injur'd, calm and quiet lie!
Let the uſurper rather die,

}

HISTORY THE EIGHTEENTH.

*Jacob goes to Haran: In his Way thither, he is
Comforted by the Viſion of the Ladder: He, falls in
Love with Rachel; is Decieved by her Siſter
Leah; and Marries them both.*

Gen. ch. xxviii. xxix. xxx.

THE hunter's threats being over-heard,
Were told Rebekah; and ſhe fear'd
The fury of her eldeſt ſon,
Yet not repented what was done :
But to prevent the horrid fray,
She ſends her favourite far away.

Him:

Him with rich gifts the careful dame

Directs to Haran, whence she came,

To shun the storm of rising strife;

And from her kindred take a wife.

Isaac consents, and e'er he goes,

His blessing on his son bestows,

And his advice. Jacob obeys,

Nor his departure long delays.

Directly at the rising sun,

His tedious * journey he begun,

And travelled with a patient mind,

Leaving his father's house behind.

When evening came, in all the road

Appear'd no place for his abode

During the night; a stone he takes,

With it a coarse hard pillow makes;

On the cold ground to rest he lies,

And heavy sleep seals up his eyes:

Then

* It is computed by geographers, that from Beer-sheba, where Isaac dwelt, to Haran, was upwards of 400 miles.

128 HISTORY of the BIBLE.

Then in the visions of the night,
A ladder soon appears in sight,
Fix'd on the earth; but seems to rise
In wonderous height to scale the skies.
Descending down the ætherial way,
Heaven's shining armies on it play;
Above in glory flood the Lord,
And thus was heard his sovereign word :
I am the eternal King of Heaven,
The God of Abraham, and have given
The land whereon thy limbs now rest,
And it shall surely be possess'd
By thy vast offspring. In thy seed
All nations shall be blest'd indeed.
And now my kind paternal care
And presence shall attend thee where
Thy journey lies : There will I take,
Nor shall mine eye thy steps forsake :
My loving-kindness thou shalt learn,
And back in safety thence return.

Jacob

HISTORY of the BIBLE. 149

Jacob awakes, with awe impress,

‘Surely, said he, I take my rest

‘On holy ground ; for God is here !

‘A wretch unworthy I appear

‘To stand where-e’er his presence waits,

Or ever to approach his gates.

‘The morning shone across the skies,

And soon beheld good Jacob rise.

‘The stone where lay his head he takes,

With this an obelisk he makes ;

‘Pours oyl upon it ; grateful bows ;

And humbly thus presents his vows :

‘God of my fathers, who this night

Hast stood confest before my sight,

Now where I go my way prepare,

‘Give bread to eat, and cloaths to wear ;

In every conflict by me stand,

Return me to my native land ;

And fill my heart with love and praise,

That I may serve thee all my days :

130 HISTORY of the BIBLE;

So shall fat heifers to thee bleed,
And sheep and oxen be decreed
To raise thine altar's sacred flame,
While I adore thy holy name.—

The pious youth without delay,
Proceeds directly on his way;
And crossing many distant plains,
The land of Padan-aram gains.
In a green field a well he found,
With various flocks of sheep around.
The courteous swains about the well,
Of Haran and his kindred tell,
But while they spake, a nymph was seen,
Bringing a flock across the green:
In blooming youth supremely fair,
Whom Laban's daughter they declare.
The prosperous youth not long delay'd;
Advancing he salutes the maid;
Rolls the rough stone from the well's brink,
And quickly gives her flock to drink;

Tell,

Tells who he is, and whence he came ;
 But feels at once his heart inflame,
 And such emotions in him rise,
 The tears run streaming from his eyes.

 Soon to her fire the virgin run,
 And Laban meets his sister's son,
 The youth a hearty welcome gives,
 And willing Jacob with him lives ;
 Gladly assists the blooming fair,
 And makes her father's flock her care.
 Enamour'd thus, a month he staid,
 When the glad father to him said :
 Tho' in relation thou art near,
 No reason can from thence appear
 That unrewarded here thou live,
 Then say what wages shall I give.—
 Jacob replies : Fair Rachel's charms
 Have shook my heart with love's alarms,
 Not seven years service I decline,
 Let but the blooming maid be mine.—

132 HISTORY of the BIBLE.

She shall be thine, the fire return'd ;
While Jacob's heart within him burn'd :
So great the prize to him appears,
Swift fly the weeks, the months, the years..
The Time fulfill'd, he claims his bride,
Nor by her father is deny'd ;
A feast he makes, as use requir'd,
And with his spouse the youth retir'd.
But when the morning streak'd the skies,..
He views the damsel with surprize ;
For over-night had Laban led
His daughter Leah to his bed.
Jacob reproves the crafty fire,..
Who says, Our country's laws require
The eldest daughter first to wed ;
But if the younger maiden's bed
Be still thy wish, fulfil at least
The seven days destin'd to the feast ;
Fair Rachel then, in blooming charms,
Shall be deliver'd to thy arms,

Seven

HISTORY of the BIBLE. 133.

Seven years to serve if thou incline,
Then both my daughters shall be thine.—
Jacob consents : The week they spend
In festive mirth, and at the end
Receives his Rachel; her he loves ;
But Leah the most fruitful proves.
Six sons * successive bears this dame,
And one fair daughter from her came..
Rachel repines, and this her cry,
O give me children, or I die!—
Jacob reproves. Her maid is led.
Directly to her husband's bed ;
Leah from her example takes,
And Jacob's wife her handmaid makes..
Each of these maids two sons † embrac'd;
And fast the family increas'd.

At

* The sons of Leah were Reuben, Simeon, Levi,
Judah, Issachar, and Zebulun.

† The sons which Bilhah, Rachel's maid, bare to
Jacob, were Dan, and Naphtali; and those that Zilpah,
Leah's maid, bare, were Gad and Asher.

534 HISTORY of the BIBLE.

At length, propitious to her prayers
The LORD appears, and Rachel bears :
Joseph, with joy, she calls her son;
And in high strains her praises run.
Her husband's heart in rapture mov'd,
And Joseph was his best belov'd.

HISTORY THE NINETEENTH.

*Jacob's Acquisition of great Wealth: His Departure
from Laban; and Reconciliation to his Brother
Esau. The Rape of Dinah.*

Gen. ch. xxx. xxxi. xxxii. xxxiii. xxxiv.

S E V E N years the son of Isaac staid.
And his full time of service paid.
He saw his family increase,
And with old Laban dwelt in peace.
He feeling then his bosom burn
With anxious thoughts for his return,
Solicits to be sent away :
But Laban begs his longer stay,

Care.

Care of his cattle still to take,
 As God had blest'd him for his sake;
 And bids him name his wages. He,
 Taught by a vision, says, To me
 The black and speckled lambs shall be
 Allotted as my constant hire,
 Thus much permit me to require;
 Of goats I understand the same,
 The dark and streaked be my claim.—
 Laban at once consents to all,
 And that the wages might be small,
 Removes the brown far out of sight,
 And leaves to Jacob's care the white:
 But when the lambs appear in view,
 Great numbers are of Jacob's hue,
 Who uses arts,* and they succeed,
 To give him all the strongest breed.

Six

* Jacob laid piled rods in the watering troughs before the strongest of the flocks; by which means were produced cattle streaked, speckled and spotted, in great abundance.

136 HISTORY of the BIBLE.

Six circling years he thus remain'd,
And a prodigious substance gain'd:
His bleating flocks o'erspread the land,
And lowing herds at evening stand;
Camels and asses own his sway ; *
And numerous servants him obey.

The sons of Laban, and their sire,
With grudging thought his wealth admire,
Treat him with coldness, and his heart
Now beats in earnest to depart ;
The LORD commands, his wives approve,
And all his train at once remove.
Slowly he marches 'cross the plains,
And Gilcad's mountain † safely gains.

Laban was absent on the day
The good man took his all away.

He

* The Jewish writers say he had 5500 head of cattle.

† Mount Gilcad is said to be 380 miles from Haran.

HISTORY of the BIBLE. 137

He went to shear his fleecy train,
Three full days journey from the plain
Where Jacob dwelt: But when he heard
Of his departure, he appear'd
Inflam'd with rage; and with a band
Of friends and neighbours leaves the land
Of Padan-aram, and pursues:
Ere the seventh sun was set he views
His tents along the mountain side:
The men of Haran there abide
During the night: When in a dream
Great Abraham's God to Laban came,
And gave him charge, with stern command,
That Jacob he should not withstand.

Her father Laban's household gods
Rachel had stolen from his abodes;
And when the chearful morning rose
To Jacob, soon the old man goes,
Demands the images in heat,
And chides him for his fly retreat:

S

Jacob

138 HISTORY of the BIBLE.

Jacob in wrath the theft denies,
His Rachel's fault unknown, he cries,
The wretch on whom you find them dies.—

Tho' Laban search'd the tents around,
His images could not be found ;

Them Rachel had took care to hide,
And to the place access deny'd,
By an excuse that satisfy'd.

Then in his turn good Jacob chid ;

But Laban, cooling, soon forbid

All future strife : Contention ceas'd ;

The Hebrew made a splendid feast :

His father and his friends invites,

Who all partake the social rites.

Good-will prevails ; all quarrels cease,

And the pleas'd train depart in peace.

By Edom Jacob's journey lies :

Here the bright armies of the skies

Appear in fight : The fire adores ;

And now the vast revenge deplores

His

HISTORY of the BIBLE. 133

His brother Esau vow'd the day
When, with deceit, he stole away
His father's blessing. Esau's rage
He ardent wishes to assuage :
His messengers he sends with speed,
Informing that he hath no need
Of Isaac's wealth; having acquir'd
As much as e'er his heart desir'd.
The pensive train in haste return,
Their tidings make good Jacob mourn :
For Esau comes o'er yonder plain,
Three hundred warriors in his train.
The thoughtful chief, oppress'd with cares,
A princely present soon prepares;
And takes all methods to assuage
And pacify his brother's rage.
Having address'd his God in prayer,
The night was witness to his care :
Across the stream * he sends his train;
Behind he chuses to remain. Here

* The brook Jabbok: A rivulet which runs through the mountains of Arabia, and falls into the river Jordan.

140 HISTORY of the BIBLE.

Here Jacob's eyes an angel view'd,
Whom soon in wrestling he subdu'd ;
He his celestial glory knows,
And will be blest'd before he goes:
Successful he his suit maintains,
And hence the name of Israel gains.

Now rose the sun, and Esau's band
Were seen approaching near at hand :
Courage to meet them Israel found,
And soon advances on the ground ;
Respectful to his brother bows,
Who wears no terror on his brows ;
Friendly they meet, with tears embrace,
And love and amity take place.
Then back to Edom Esau goes,
And a large people from him rose.

Thus having all his fears o'ercome,
Successful Israel journeys home ;
Tender his flocks, his children young,
And with slow steps he moves along.

The

The town of Shalem and its plains,
 At length with his vast train he gains.
 The people were of Hivite race;
 And Hamor monarch of the place.
 A piece of ground the patriarch buys,
 And there his tents in order rise.

While here the pious chief remain'd,
 To see the maidens of the land
 Into the town his daughter goes,
 And her bright beauty thoughtless shews;
 Amongst the damsels as she moves,
 Shechem the prince beholds and loves:
 To seize the nymph he not delay'd;
 And soon decoy'd th' unwary maid.
 His wish he gain'd; and still his mind
 Towards the damsel stood inclin'd:
 He loves with tenderness, and longs
 By marriage to repair her wrongs;
 Begging his father not to spare
 His interest to procure the fair.

To

142 HISTORY of the BIBLE.

To Jacob's sons the tidings run
Of what the hasty youth had done
To their fair sister. Full of care,
They to their father soon repair,
There to consult about the deed,
And ample vengeance is decreed.
Soon at the tent the train appear,
But find the king and prince are there.
The hoary chief the suit begun
With the affection of his son,
And begs the damsel for his bride ;
Proposing thus to be ally'd :
The youth would fain atonement make,
And the fair nymph in marriage take ;
In amity amongst them live,
And what they ask in dowry give.

The Hivite prince thus fair propos'd,
And with his suit the patriarch clos'd :
But past dishonour stings his sons,
And fly dissembled rancor runs

Among

Among the brethren: Seeming fair,
They soon their joint consent declare,
Provided all the town think fit
To circumcision to submit.

Desiring to secure the dame,
The king and prince propose the same
To all the townsmen. They prevail,
And soon amongst them every male,
Glad with the Hebrews to unite,
Participates the bloody rite.

The third bright morning shone around,
Painful and sore was every wound,
When Levi and bold Simeon join,
And dazzling in bright armour shine:
With gloomy rage, and hostile frown,
They fall on the defenceless town:
Their brethren join the horrid deed,
And the disabled townsmen bleed.
Alike the youth and aged fall,
The sword wide-wasting swallows all.

The

144 HISTORY of the BIBLE

The king and prince on earth are spread
Promiscuous with the vulgar dead.
The infants, and the tender fair,
The desperate youths consent to spare :
They plunder, and the town they burn ;
Then take their sister, and return.

HISTORY THE TWENTIE'

Of Joseph and his Brethren.

Gen. ch. xxxv. to xlv.

THE cruel and deceitful deed
Makes the good patriarch's heart to
Thro' his whole frame soft pity runs,
And sharply he reproves his sons :
But dwells in fear, lest by surprise
The neighbouring nations on him rise ;
To vengeance rous'd by Shalem's fate,
When the foul deed their friends relate.

vid for Fellows's History of the Bible.



h making himself known to his Brethren.



Soon he decamps, by God's command,
And his fair tents at Bethel * stand.
Here to the chief his God appear'd,
And his continued love declar'd.

To Ephrath † next his journey lies,
But in the way fair Rachel dies
In child-bed of her second son, ‡
To save whose life, she lost her own:
To grief long time good Israel gave,
And rais'd a pillar o'er her grave.

He journeys next to Mamre's plains,
Where good old Isaac still remains.
On life's cold verge the fire appears,
Press'd with a mighty weight of years;
And soon he bows his aged head,
And peaceful sinks amongst the dead.

T

Twelve

* The place where he dreamed, in his way to Hara, anointed the pillar, and worshipped.

† Afterwards Bethlehem. ‡ Benjamin.

146 HISTORY of the BIBLE.

Twelve sons good Ifrael's board furround,
With wealth and honour is he crown'd;
Great in the earth he sees them rise,
But none so lovely in his eyes
As Joseph, Rachel's son, appear'd,
Now by his mother's death endear'd.
In beauty's bloom the youth was seen,
His years just rising to eighteen;
In full proportion, and his mind
To every virtuous deed inclin'd.
In artless innocence he stood,
Lively his parts, his conduct good
And amiable in every part;
The darling of his father's heart.
So many ways this favourite son
His parent's fond affection won,
So much regard the sire express'd,
It rais'd resentment in the rest;
And all the train with envious eye,
And gloomy scorn behold the boy.

HISTORY of the BIBLE. 147

Two dreams surpriz'd the noble youth,
Which he, with undiffembled truth,
Proceeds amongst them to relate,
And which increas'd each brother's hate.
Wrapp'd in the visions of the night,
A vast corn field appear'd in sight;
Himself and all his brethren stands,
Each with a sickle in his hand;
The crop they shear, the sheaves they bind,
His upright stands, the rest inclin'd
And bowing low, o'erspread the plain.
And shalt thou surely o'er us reign!
Each brother cries; and more he hates.
Joseph another dream relates:
He thought he lifted up his eyes
With fix'd attention to the skies;
And as he view'd th' ethereal way,
The sun and moon their homage pay;
And then amongst the starry train,
Eleven bow'd down, and own'd his reign.

Good.

148 HISTORY of the BIBLE

Good Israel cries, How can it be,
That I and mine shall worship thee!
His thoughts in wonder roll within;
An envious smile the brethren grin.

Attentive to their fleecy care,
The sons of Israel now repair
To distant Shechem. There the sire
Sends his lov'd Joseph to enquire
Their weal: At Dotham he them found,
For its rich pastures far renown'd.
They at a distance see the boy;
Behold the dreamer comes! they cry;
Let vengeance claim his blood, and see
Where will his high dominion be.
Simeon and Levi thus propos'd,
The rest with the dire project clos'd,
Excepting Reuben: All his mind
To soft compassion stood inclin'd;
And he employs his utmost care,
His worthy brother's life to spare;

But:

But dare not his design make known,
 Lest in the strife he lose his own.
 Ye sons of Israel, 'tis not good
 That we should spill a brother's blood :
 No farther in the thought proceed,
 But shudder at the horrid deed :
 In yon deep pit he might be cast,
 And there he soon would breathe his last ;
 Good Reuben cry'd—and in his mind
 To disappoint their rage design'd ;
 Release his brother in the night,
 And to his father urge his flight.
 They all consent, without reply ;
 And now the lovely youth drew nigh ;
 His artless eyes, to fraud unknown,
 With unsuspecting goodness shone ;
 Meekness and love inspir'd his breast,
 While he the gloomy train address'd.
 With rough replies, his cloaths they take,
 And for the deep-mouth'd dungeon make :

150 HISTORY of the BIBLE.

(His coat with various hues was wove,
In token of his father's love)
Deaf to intreaties, and to cries,
His every beauty they despise;
And while their eyes with vengeance glare,
Cast in the pit, and leave him there.
Then to repast they all agreed,
Sat down, and gloried in the deed.

Now from Arabia's spicy land,
Proceeds a numerous merchant band,
To distant Egypt, there to trade;
When Judah to his brethren said:
A prospect now before us lies,
Let us pursue it, and be wise;
These merchants will our brother buy,
We have no profit if he die;
A brother's blood why should we spill?
Tho' vain, he is our brother still.
They all approve; a bargain make;
From the deep pit poor Joseph take;

And:

HISTORY of the BIBLE. 154

And with the caravan he goes,*
Of which good Reuben nothing knows.
Then to conceal the horrid deed,
A tender kid they doom to bleed :
In gore is Joseph's garment roll'd,
And sent for Israel to behold.
Vast lamentation makes the chief,
And his whole soul indulges grief;
Complaining as his sorrows run,
That some wild beast had slain his son.
To Egypt goes the merchant train,
And ancient Memphis soon they gain,
Seat of her kings: And now behold
In public mart the Hebrew fold.
The youth a noble warrior buys,
And in his household work employs :
Such prudence, diligence and care,
In his whole management appear,

The

* Joseph was sold for 20 pieces of silver, supposed to be 20 shekels, in the whole 25 shillings value, of our money.

252 **HISTORY of the BIBLE.**

The warrior chief with wonder views,
While the wise youth his task pursues :
For his concerns no more he cares,
But leaves to Joseph his affairs ;
Head of his house young Israel stands,
And all his servants now commands.

The noble captain late had led
A beauteous lady to his bed,
Whose easy heart was soon inspir'd,
And with a growing passion fir'd
By Joseph's form. The crafty fair
Takes every method to insnare
The pious youth : But to her end
His stubborn virtue will not bend.
He stands unmov'd by love's alarms,
And unaffected with her charms.
Now her fierce passion as it burns,
All sense of honour overturns ;
She not regards her sex's fame,
But in plain terms express'd her flame.

The

The worthy youth, with steady mind;
 All amorous intercourse declin'd;
 Reminds her she's his master's bride,
 And must in honour stand deny'd:
 But though she hears him thus refuse,
 Th' enamour'd fair her wish pursues:
 Presses him close when e'er alone,
 Makes her increasing passion known;
 And every method strives to take,
 The purpose of his soul to shake.
 He begs she will her suit give o'er,
 Determin'd now to hear no more;
 And from her presence will retire;
 But she, whom fiercer flames inspire,
 His mantle seiz'd, with tender cry,
 Resolving to succeed or die.
 To what her furious love demands,
 The virtuous youth abhorrent stands,
 Breaks from her arms, and swift as wind
 Departing, left his scarf behind.

U

Thus

154 HISTORY of the BIBLE

Thus treated with contempt and scorn,
 Her raging passions take a turn,
 And what was headlong love so late,
 Now disappointed, turns to hate.
 Aloud with all her might she cries;
 The wondering servants round her rise;
 She of her crime the youth accus'd,
 Declares he press'd, and she refus'd;
 And shews the scarf. The weeping dame
 To Potiphar reports the same,
 When he at evening to her came.
 The chief, not doubting of her truth,
 To prison sends the Hebrew youth,
 Who to the charge not once replies,
 And there in close confinement lies.
 But while in durance he remain'd.
 The keeper's love his virtue gain'd;
 A generous friendship he express'd,
 And gave him charge of all the rest.

While

HISTORY of the BIBLE. 155

While in the jail thus Joseph lay,
Shut from the chearful eyes of day,
Of crimes accus'd the serjeants bring
Two of the servants of the king.
The frowns of majesty now strike
The butler and the cook alike
Into the dungeon: There they dream
What may their future lot proclaim.
Joseph declares each dream's intent,
And as he tells them proves th' event.
The cook condemn'd, in scandal dies,
His former task the butler plies:
But when his outward fortunes mend,
His treacherous heart forgets his friend.
Twice had the circling year gone round
And still in prison Joseph's found:
When two strange visions of the night
At once the wondering king affright.
To his magicians soon he sends,
And every learned man attends;

156 **HISTORY** of the **B I B L E**.

But all the tribes attend in vain,

For none the matter can explain.

The butler now confess'd his fault,

And soon to Pharaoh Joseph's brought,

To whom the monarch from his throne

Makes his mysterious visions known.

Methought on Nile's green banks I stood,

And saw ascending from the flood

Seven well-fed oxen, large to view,

Who crop the herbage as it grew

In a fair pasture : Soon arose

Like number to my sight, and those

Hagged and lean graz'd up the field,

The worst that e'er mine eyes beheld ;

Insatiate hunger stretch'd their jaws,

And in their wide voracious maws

The seven fat beasts they greedy take,

Which in their look no difference make ;

For, press'd by hunger, still they roar,

And seem as empty as before.

I wak'd:

HISTORY of the BIBLE. 157

I wak'd: Then slept; and soon return
My visions. In a field of corn
Methought I stood, and soon appears
A tall strong stalk, with seven-full ears;
Directly after, in mine eyes,
Seven thin and blasted seem'd to rise;
And while intent I wondering stood,
The wither'd ears devour'd the good.
These were my dreams, the monarch said,
As late I rested on my bed;
And all the wise-men of my land
In puzzling confusion stand,
Nor can their hidden meaning see:
That honour is reserv'd for thee.—
Joseph replies, It is not mine,
But God will thro' the darkness shine,
And peaceful answers shall be thine.
A while he paus'd; and then begun:
Your majesty's two dreams are one;

The

158 HISTORY of the B I B L E.

The God of Glory from his throne
Now makes his great intentions known.

The seven full ears, and seven fat kine,

Declare it is his fix'd design

Seven years to come, with liberal hand

To shower vast plenty o'er the land.

To these, in course it is decreed,

Seven years of famine shall succeed :

The seven lean beasts, and blasted ears,

Predict thus much : And it appears

In all respects the wisest way,

To make provision whilst you may.

When yellow harvests crown the field,

And heavy sheaves by thousands yield,

In rows the sweaty reapers stand,

And wide profusion fills the land,

Let some wise person be decreed

To keep in store the precious need,

And to the years of famine give,

That all the land may eat and live.—

The

HISTORY of the BIBLE. 159

The wondering king in rapture cries,
Where shall I find a man so wise
As him on whom I fix mine eyes?

}

Who can such mysteries understand,
And by his wisdom save the land.

To thee the task I will assign;
And be the care of Egypt thine:
Thou next myself henceforth shall sit,
My subjects shall to thee submit;
Like Pharaoh thou shalt be obey'd;
Then go! and do as thou hast said:
I with my signet thee invest,
In princely garments be thou drest,
Ride in my chariot; and to thee
Shall wondering Egypt bow the knee.—

Exalted thus, the Hebrew youth,
With meekness, justice, goodness, truth,
Rides all the land of Egypt o'er,
And in each city lays up store,

White

160 HISTORY of the BIBLE

While the seven plenteous years abound,
Vast as the dust that spreads the ground.
Still Pharaoh's first regard he gains,
And o'er the land of Egypt reigns:
The king a beauteous princess gives,
In regal state young Joseph lives;
And ere the seven full years were fled,
Two blooming sons had blest his bed.
The years of scarcity succeed,
Pale famine reigns, and pinching need;
The corn is blasted in the field,
And the fat lands no harvest yield.
With liberal hand, now Joseph gives;
By him the land of Egypt lives;
And distant nations with her share:
For them he has enough to spare;
They come to buy, nor are deny'd,
But by his goodness stand supply'd.

In Canaan's land, where Israel dwelt,
The famine was severely felt;

And

HISTORY of the BIBLE. 161

And Egypt finding such supply,
The patriarch sends his sons to buy.
Joseph was ruler o'er the land,
Before him his ten brethren stand,
And bow respectful to the ground,
But think they have no favour found.
He knew them well as on they came,
And calls to mind each former dream ;
Treats them at first with rough replies,
And bluntly tells them they are spies.
In smoothest strain their answer runs.
They tell him they are one man's sons,
Who dwelt at home in good repute,
And bread to eat their only suit :
Two other sons, they mention, were
Allotted to their father's share ;
One is no more : To cheer his days,
The other with the old man stays.
By this, says he, your truth I prove ;
As Pharaoh lives, you shall not move,

X

But,

162 HISTORY of the BIBLE.

But surely in our land remain,

Till I a full assurance gain.—

To prison then, with stern command,

He orders them: But while they stand

Still in his presence, they begin

To recollect their former sin.

Chuse one amongst your train, he cries,

And send with speed, if you be wise,

To bring your brother: When he's here,

Then will your honest views appear;

Till then in prison you remain.—

Confusion seiz'd the guilty train;

Nor knew they what to do or say:

But are confin'd without delay.

In prison laid, now each proceeds

To call to mind his former deeds,

Which God in righteous judgment may

Send this affliction to repay.

Reuben with pungent grief surveys

The madness of his youthful days;

By

HISTORY of the BIBLE. 163

By headlong passion lately led
To violate his father's bed:
But kindness to his brother shewn,
Now fills his heart with joys ~~unknown~~
Simeon and Levi now proceed
To recollect each bloody deed
That stain'd their lives. Judah with pain
Remember'd how his sons were slain,
For horrid and unnatural deeds,
And what misfortune thence proceeds;
Himself being taken the in share
Of Tamar, the defrauded fair,
Wife to his sons; who long remain'd,
Whom in a harlot's dress he gain'd,
And his own line with incest stain'd.
Such were their thoughts; but sharper stings
Their present situation brings,
And makes their injur'd brother rise
In all his beauty to their eyes:

164 HISTORY of the BIBLE.

His every virtue they behold;
But his beseeching looks when fold,
Sting them beyond all patience. Now,

Ye cruel youths, you to him bow;
Now in the pit you take your turn,
And justly your past rancour mourn;
Nor would'the thought relieve your care,
Knew ye whose prisoners you are.

When the third morn's ascending ray
All Egypt chear'd with infant day,
The chief ascends his regal seat,
The kindred prisoners on him wait:
Perhaps your friends at home, he cry'd,
Expect ere now to be supply'd,
And while ye prove your upright view,
May want the corn for which ye sue:
To these I no distress would give;
Then take them food, and let them live:
One of your number I shall bind,
To prove you he shall stay behind;

Laden

HISTORY of the BIBLE. 165.

Laden with corn, the rest I send,
And on your promise will depend,
To bring your brother. Truth demands
This one small tribute at your hands,
And when your just desert I find,
My favour shall not lag behind.—
They all consent; Simeon he takes,
And in their sight a prisoner makes;
They see him bound, and to their thought
By this afresh is Joseph brought.
Just thus was once poor Joseph bound,
And no compassion could be found
In his own brethren; Judah cries,
While tears ran streaming from his eyes.—
Did not I warn you of the deed?
Yet your blind fury would proceed;
But rising vengeance now demands
A brother's blood at all your hands;
Reuben reply'd.—Little they thought
That Joseph all their meaning caught;

For

166 HISTORY of the BIBLE.

For he th' Egyptian language spake :
But such impression on him make
The words he heard, he must depart
To vent the fulness of his heart,
And weep alone. Not long his stay
Treats them **with** coldness or delay ;
Laden with corn by his command,
They journey to their native land :
Nor know they yet that every sack
Brings its own purchase-money back.

In safety they at home arrive,
And to their aged father give
A full relation how the man,
Lord of the land, to chide began,
Treated them all as treacherous spies ;
And having learnt from their replies
That they a brother had at home,
Insisted that he there should come ;
That hence true men they might be found,
And as an hostage Simeon bound.

With

HISTORY of the BIBLE. 167

With tears fast streaming from his eyes,
The good old patriarch thus replies:
Alas! my sons, you all conspire
To load with grief your aged sire;
Your brother Joseph's dead you know;
Now Benjamin you say ~~must~~ go;
Simeon is not: Ah! soon shall I,
Bereaved of my children, die;
And my grey hairs, as you behave,
You'll bring with sorrow to the grave.—
With speed they then their sacks unbind,
And wondering there their money find;
Then gazing at each other stand,
And fear the lord of Egypt's land
A quarrel with them seeks to make,
And will unfair advantage take.
Still famine rages in the land,
And Israel's household soon demand
A fresh supply. The hoary chief,
With sorrow worn, and ceaseless grief,

Requires

168 HISTORY of the BIBLE.

Requires his sons to go and buy,
To which his first-born makes reply,
Our suit will no acceptance find,
If Benjamin be left behind:
Let not our father's heart be sad,
But to my care resign the lad,

Whom if I bring not here again,
Let my two sons for him be slain.—
Judah rejoins, The task be mine,
Or with my brother let me join :
The lord of Egypt strongly press
For Benjamin amongst the rest :
I'll bring him safe to Canaan's land ;
Thou shalt require him at my hand,
And if I answer not the claim,
Let me for ever bear the blame.—
The sire, with sorrow in his eyes,
Thus urg'd, consents, and soon replies,
Then take a present to the lord,
Of what our land may yet afford ;

Take

HISTORY of the BIBLE. 169

Take double money in your hand,
And pay the ruler's full demand.
My Benjamin shall with you go,
Since the stern chief will have it so;
And on my God my hope relies,
To give you favour in his eyes,
That all my sons he may restore,
And not mistrust or chide you more.

With speed departs the kindred train,
And safe the land of Egypt gain.
Before great Joseph soon they stand,
Who views with joy the friendly band,
And Benjamin amongst the rest;
For them he bids prepare a feast,
And sends them to his palace. There,
While in confusion they appear,
He Simeon amongst them sends,
And in short time himself attends.
In a rich room of state they dine,
And Joseph's eyes with transport shine:

Y

Fair

170 HISTORY of the B I B L E.

Fain would the fulness of his heart
Reveal himself before they part;
But for his youngest brother's sake,
One trial he resolves to make
If still their thoughts on rancour run,
And cannot bear a favourite son.
His countenance he cannot keep,
But must retire a while to weep:
He then gives orders to his train
To fill their sacks with choicest grain;
Which to each youth belong'd to learn,
The money in their bags return;
And in the youngest's sack to hide
His silver cup. Thus well supply'd,
The brethren soon with joy depart;
But what emotions heav'd each heart,
When they a band of horsemen view'd,
And quickly found themselves pursu'd:
A furlly chief the tribe arraigns,
And soon his master's loss explains.

They

HISTORY of the **BIBLE.** 171

They plead their innocence, and cry,

The man on whom 'tis found shall die.

To search the officer goes round,

On Benjamin the cup is found :

A sudden horror shakes the band,

Aghast a while they trembling stand,

Then rend their garments, tear their hair,

And in confusion back repair.

Joseph reproves : Confounded, they

Not one word in excuse can say ;

But willingly would each be led

To suffer in his brother's stead.

Not so, the frowning chief replies,

With us the guilty only dies ;

With all the rest no fault I find :

Then go ; but he must stay behind.—

Judah draws nigh the ruler's seat,

And takes occasion to relate

Each tender circumstance apart,

That binds to his old parent's heart.

172 HISTORY of the BIBLE.

This darling son! And, with desire
To save the anguish of his fire,
Begs that himself condemn'd may be,
To set his youngest brother free!
As Joseph hears the tender tale,
The force of nature will prevail;
He bids his servants all depart,
And with emotions in his heart
Beyond expression, and with eyes
That shine with tenderness, he cries,
Brother, no more! it all is right:
No longer will I take delight
To vex your souls: In me behold
Joseph your brother, whom ye sold.—
Astonish'd stand the wondering train,
Abash'd and silent they remain;
A flood of tenderness o'erflows
Good Joseph's heart: At once he goes
To Benjamin; he hugs the boy
Close to his breast, with tender joy.

Each

HISTORY of the BIBLE. 173

Each heart with soft emotion burns:
On all their necks he weeps by turns.
Grieve not, my brethren, at the deed
From which such great events proceed,
Then cries the chief: JEHOVAH praise!
How wise! how just are all his ways!
He sent me here with tender care,
Food for a nation to prepare:
Still will the field no harvest find,
Five years of famine lie behind;
And God hath sent me to this place
To work deliverance for our race.
Then go with speed to whence ye came,
God's boundless goodness there proclaim;
And let my father understand
That I am ruler of the land.
To Egypt bring him and his race;
I'll fix them in a pleasant place:
Goshen's rich pastures I provide,
And by my care you'll stand supply'd

With

174 HISTORY of the BIBLE.

With every good. Behold me well;
 And to your joyful father tell
 That Joseph lives.—The wondering train
 Their growing joy can scarce contain,
 Glad to relieve their father's care;
 And for the journey all prepare.

To each a fuit of rich array
 Joseph bestows: Food for the way
 His care provides. Egyptian horse,
 With a sufficient warlike force
 To guard them safe through all the land,
 And carriages, the king's command
 Engages on the train to wait,
 And bring them back in regal state.
 Ten sturdy mules, well laden, bear
 Whatever is in Egypt rare,
 Which Joseph to his father sends;
 And on his God the chief depends.
 To guard from dangers in the road,
 And bring him safe to his abode.

From

HISTORY of the BIBLE. 175

From Egypt then departs the band,
Which soon arrives at Canaan's land.
Israel with joy beholds his sons,
And gladness through th' assembly runs,
While they the wondrous tale relate,
Of Joseph and his princely state.

Slowly the fainting sire receives
The strange relation: But believes
When he beholds the warlike train
Of horse and chariots on the plain,
And sees the carriages. He cries,
With gladness-sparkling in his eyes,
It is enough, my Joseph lives,
More than I ask JEHOVAH gives;
Joy warms my aged heart, and I
Will go and see him ere I die.—

The blushing morn in glory rose,
With his vast train the patriarch goes;
Near seventy souls his house contains;
They take their way for Egypt's plains.

To

175 HISTORY of the BIBLE.

To Beerſheba they ſoon remove, ;
And ſacrifice in Abraham's grove:
They ſee the ſacred altar blaze,
And loud reſound their prayers and praiſe.
The God of Iſaac here appear'd,
His awful voice good Iſrael heard,
While through the night his glory ſhone,
Which thus his heavenly will made known:
Jacob, proceed, I am thy God!
By thee ſhall Egypt's plains be trod ;
From thee a mighty nation riſe;
And Joſeph there ſhall cloſe thine eyes.—
Encourag'd thus, the hoary chief
Now bids farewell to every grief;
And journeys on without delay:
At length they Egypt's towers ſurvey.
Where Goſhen's verdant paſtures ſmile,
Well water'd by o'erflowing Nile,
Judah advances by deſire,
And Joſeph comes to meet his ſire:

A blazing

HISTORY of the BIBLE. 177

A blazing chariot shews his state,
And warrior guards around him wait.
The good old patriarch sees his son,
And tender tears in rivers run;
In close embrace he holds his boy,
And past all utterance is his joy.
At length the power of speech he found:
Now are my utmost wishes crown'd,
Since Joseph lives thus glorious, I
Have seen enough, and let me die.

Soon to the monarch's ear the fame
Of Israel's arrival came;
To honour him he gives command,
And sets before him all his land.
The flowery pastures and the plains
Of Rameses, his choice retains;
And his white flocks o'erspread the shore
Where Nile's resounding surges roar.

178 HISTORY of the BIBLE.

Still o'er the land pale famine reigns,
Joseph his father's house sustains;
Canaan and Egypt's gold he gains;
And when their riches all are fled,
Th' Egyptians sell their land for bread.

}

Full seventeen years in Egypt's plains
The good old patriarch remains,
When all the powers of nature bend,
And illness speaks him near his end.
Now his two sons good Joseph brought,
And his last blessing for them sought.
The sire consents, but cross'd his hands,
For in his view young Ephraim stands
Before Manassch. Soon appear
The sons of Israel, when they hear
That on the verge of life he lies :
He blesses them, and peaceful dies.
But ere the chief resign'd his breath,
And sunk into the arms of death,

To

HISTORY of the Bible

all his sons strict charge he gave
 to bury him in Abraham's grave,
 there their great ancestors remain,
 Canaan's land, near Mamre's plain.
 Soon as he saw the spirit fled,
 Joseph with tears bedew'd the dead;
 kiss'd the dear corps; then gave command
 to the physicians of the land,
 and Israel they embalm with care,
 as the Egyptian monarchs are.
 All seventy days are then decreed
 to mourning; when they soon proceed
 sumptuous funeral to make,
 and to the land of Canaan take
 the sacred corps. In mournful gloom
 slowly proceeding to the tomb,
 Egyptian chariots now are led,
 and a vast train attends the dead.
 Canaan's land seven days they mourn,
 their charge deposit, and return.

180 HISTORY of the BIBLE.

When pious Israel's head was laid
In the cold grave, the brethren said,
Now our good father is no more,
Perhaps our brother's love is o'er;
He might forgive us for his sake,
But now a full revenge may take.
They then submissive send, with speed,
And beg he will forgive the deed,
Such was their father's last request.
The chief with tears his brethren blest;
Confirms his love; assurance gives
He will befriend them while he lives.

Great in the earth, and far renown'd,
With Egypt's every honour crown'd,
Now Joseph liv'd; and saw their race
O'erspread the land with vast increase.
He, ere he dy'd, declar'd his sense
That God would surely take them thence:

And

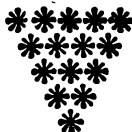
HISTORY of the BIBLE. 181

And gave in charge that they, in love,

From Egypt should his bones remove.

Then like a sheaf of corn that lies

In harvest gather'd, peaceful dies.



THE



THE
HISTORY
OF THE
HOLY BIBLE.
BOOK III.

FROM THE
Death of Joseph, to the Setting up the
Tabernacle in the Wilderness:

CONTAINING
The Transactions of about 360 Years.



HISTORY THE FIRST

*The Israelites Oppression, and cruel Bondage in Egypt.**Exodus, ch. i.*

THE sons of Israel all were dead,
 And Goshen's land their race o'erspread;
 Two generations pass'd away,
 And still their tribes in Egypt stay:
 Labour and toil were now their lot;
 And Joseph and his deeds forgot.
 Their strong, laborious, hardy race,
 O'erspread the land with vast increase,
 So great in numbers, and in might,
 The king grows envious at the sight;
 And takes all methods to oppress,
 To burden, and to make them less.
 To every servile task assign'd,
 They labour with a patient mind.
 Prodigious toil their strength supplies,
 And mighty works in Egypt rise:

A a

The

The vast unwieldy pyramid
 Hides in the clouds its stately head;
 Cities, which spacious walls surround,
 Are built; and towers and spires abound.
 The rigorous king, with stern command,
 Exacts the labour at their hand;
 And hard oppression all their days
 His iron hand upon them lays.

The monarch strives without success
 To weaken, or to make them less:
 For, what in states we seldom know,
 The more oppress'd, the more they grow.
 Determin'd still to gain his ends,
 To foul and impious deeds he bends,
 And for the Hebrew midwives sends:
 To these his cruel orders run,
 That when each dame had born a son,
 By private means its death to give;
 But let the female children live.

The

HISTORY of the BIBLE. 187

The midwives, as the Lord they fear,
The cruel charge with horror hear:
God's holy laws they bear in mind,
Nor dare perform the task assign'd.
In rage the disappointed king,
Resolving to perform the thing
He had decreed, now gives command
To all the people of the land,
That if an Hebrew boy be found,
In Nile's deep current he be drown'd.

HISTORY THE SECOND.

*The Birth of Moses: His preservation by Pharaoh's
Daughter; and Education at the Egyptian Court.*

Exodus, ch. ii.

WHILE thus the monarch's stern command
In dreadful guilt involv'd the land,
A son was born to Amram. He
From Levi second in degree

A 2 2

Descended.

188 HISTORY of the B I B L E.

Descended. Every beauty smil'd
On the fond mother, in her child ;
Nor could her tender heart proceed
To the unjust and cruel deed
The king requir'd. Three months were run
While the fond mother hid her son
From Pharaoh's officers : And now
Her quick invention labours how
To save him still : The babe she laid
In a small ark, of rushes made,
And daub'd with pitch ; then soon convey'd .
Amongst the flags that skirt the side,
And fringe the margin of the tide
Where roars the Nile. Thus forc'd to part
With the dear darling of her heart,
The mother her young daughter sent
To stand aloof, and wait th' event.
To bathe her in the sacred flood.
By Egypt worshipp'd for a god,

The

The princess came: The ark she spies,
 And sends her maids to fetch the prince.
 Soft pity touch'd her tender breast,
 And by th' affecting scene impress
 With kind compassion, all her heart
 Takes the poor helpless infant's part:
 With softest looks her eyes survey
 The babe, as weeping loud he lay:
 How hard the edict of the state,
 Which dooms to such untimely fate
 The Hebrew children; but, my dear,
 Thy life shall be the princess' care;
 She cry'd:—When to the royal maid
 His sister came, and thus she said:
 Great princess! if thy goodness give
 The lovely infant leave to live,
 I soon an Hebrew nurse can find,
 To whom the charge may be assign'd.—
 Then go; the royal dame replies:—
 Joy sparkled in the sister's eyes;

Swift.

190 HISTORY of the BIBLE.

Swift as the wind she cross'd the plain,
And quickly join'd the noble train,
Bringing her mother. To her spake
The princess thus: This infant take,
And nurse: I will thy wages give;
Lovely the babe, and he shall live.—
With fluttering heart, the anxious dame
To meet the gay assembly came:
But now with raptur'd mind she smil'd,
And on her bosom laid the child;
While all her spirits overflow
With joys which none but mothers know.
Under her care young Moses grew
In stature, strength and beauty too:
And when the nurse no more he needs,
To Pharaoh's palace she proceeds
With her fair charge; and every eye
With wonder fixes on the boy:
Pharaoh receives him on his throne,
Adopts him for his daughter's son;

In.

HISTORY of the BIBLE 191

In the king's palace he remain'd,
Amongst the nobles of the land;
To all th' Egyptian learning bred,
And like a monarch cloath'd and fed.

HISTORY THE THIRD.

*Moses, with Trouble and Resentment, beholds the
Affliction of his People: He Kills an Egyptian in
their Defence; in Consequence of which, he is
obliged to Depart from Egypt. He goes to Mi-
dian; is Received by the Prince of the Country;
and Marries his Daughter.*

Exodus, ch. ii.

FOR wisdom, and for strength renown'd,
With military honours crown'd,
Invested with the first command,
Esteem'd and prais'd by all the land,
Moses in Pharaoh's court remain'd
Till he his fortieth year had gain'd:

But

149: HISTORY of the BIBLE.

But all the splendor of the throne
To him with fading lustre shone ;
For his sad anxious thoughts he turns
To where his injur'd nation mourns ;
Whose cruel and oppressive lot
Can ne'er one moment be forgot.
Amongst them often he repairs,
To soften and relieve their cares ;
And as they in hard bondage groan,
He makes th' affecting case his own.
There as he walks, by chance he spies
A fierce Egyptian lord, that plies
With cruel stripes an Hebrew slave,
To whom a rigorous task he gave,
Beyond his strength. Resentment rose
In Moses' breast : He boldly goes,
Returns the usage with his sword,
And lays in dust the haughty lord.
When next he came a quarrel rose,
And soon encreas'd from words to blows,

Amongst

HISTORY of the BIBLE. 193

Amongst the Hebrews. This the chief
Sees with concern and growing grief,
And gently to reprove proceeds :
But idly vaunting in his deeds,
The man that did his neighbour wrong,
Thus to retort indulg'd his tongue :
Already we have ample store
Of masters, and desire no more ;
Except it be your lordly will
For such a small offence to kill ;
As yesterday th' Egyptian bled.—
When Moses heard these words; he fled!
And not long after understands
That Pharaoh's wrath his life demands.

Crossing the Nile without delay,
He thro' the desert * takes his way,
And Midian gains. In rural state
The monarch dwelt obscurely great ;

B b

Both

* Of Arabia.

194 HISTORY of the BIBLE.

Both priest and king. A virgin train
Of seven fair daughters blest his reign:
They all domestic business share,
And make the bleating flocks their care.
While burning noon her power display'd,
They sit and watch'd them in the shade;
But when the cooler evening came,
With tender care each beauteous dame
Conducts them to the fountain's brink,
And gives the chrystal stream to drink.
They water thus their fleecy pride,
But in their business are annoy'd
By neighbouring shepherds. Each rough clown
From the adjacent hills comes down;
They make the virgins stand in awe,
And seize the water as they draw.
Moses th' unequal strife survey'd,
Nor to relieve the fair delay'd:
The idle clowns with blows he drives;
Clear water to their flocks he gives:

And

And while the day's bright splendours burn,

The virgins to their fire return,

How is it ye so soon have done?

The careful chief's enquiry run.—

A brave Egyptian youth, they say,

Hath nobly stood our friend to day :

The ill-bred swains he did not spare,

And water'd all our fleecy care.—

Why have ye left the youth behind,

Reply'd the fire.—Swift as the wind

Fair Zepporah, the eldest, ran,

And to her father brought the man.

With wonder he the youth survey'd,

The youth with love beheld the maid,

And in the family he staid.

The monarch, to reward his care,

Gives to his arms the willing fair :

And here he dwelt, obscure, unknown,

Till God from his eternal throne,

196 HISTORY of the BIBLE.

As in his purpose he proceeds,
Soon calls him out to nobler deeds.

HISTORY THE FOURTH.

The Burning Bush.

Exodus, ch. iii.

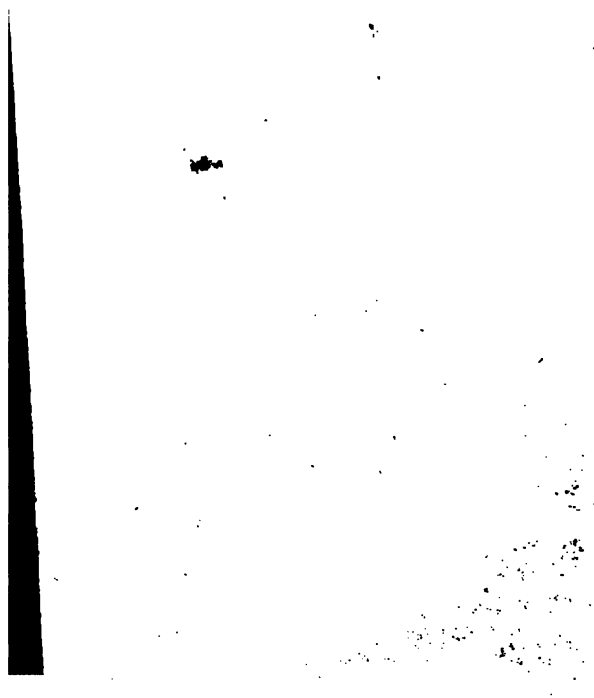
TWICE twenty years in Midian's plains,
Amidst surrounding shades, remains
The son of Amram, now decreed
Jethro his father's flock to feed.
The fleecy charge with care he fed,
And far into the desert led:
They graze on Horeb's shaggy sides,
Whose lofty head the clouds divide.
As here the hero watch'd, he sees,
Amongst the brambles and the trees,
A bush wrapp'd in surrounding flame,
Which quickly might consume the same ;

But.

Engraved for Fellows's History of the Bible.



Moses at the Burning Bush.



But stronger, brighter fires arise,
 And still it blazes to the skies.
 To the strange sight the shepherd turn'd;
 And while the beamy bramble burn'd
 An awful voice immediate broke,
 And thus the God of Israel spoke:
 Moses, too near thou must not draw;
 With fear approach, and reverend awe;
 The place is holy: Loose thy shoes,
 Nor to perform my will refuse:
 The God of Abraham and his race,
 Whose boundless presence fills all space,
 Now calls upon thee.—Moses heard,
 And hid his face; for much he fear'd
 To look on God: When brighter shin'd
 The Heavenly Power, and thus rejoin'd.
 I have beheld from heaven's high throne,
 The bondage under which now groan
 My chosen people; and their cry
 Under oppression, melts the sky

To

198 HISTORY of the BIBLE.

To tender pity. I, their God,
Descending from my bright abode,
Determine to redress their wrongs;
And now to thee the task belongs.
Before great Pharaoh thou shalt stand,
And in my name my sons demand.—
To this the shepherd made reply,
For this great service, who am I?—
The God returns, My heavenly will
The meanest instruments fulfil:
And unto thee it is decreed
That thou shalt bring my chosen seed
From Egypt's chains. Then quickly go
Gather the tribes, and let them know
The God of Israel hath appear'd,
And will by Egypt be rever'd.
For Pharaoh will, with iron hand,
The freedom of my sons withstand;
But I with plagues will smite his land:

When

When he my mighty power shall know,
 And will be glad to let them go:
 The joyful tribes then surely will
 Adore me on this holy hill.
 Nor empty shall your race depart,
 For I will for you melt the heart
 Of Egypt's daughters, who shall lend,
 As to their intimate or friend,
 Silver or gold, or rich attire,
 Or whatsoe'er your hearts desire.—
 Moses reply'd with shivering fear,
 Perhaps the people will not hear;
 But as a fool I may be jeer'd,
 When I declare that God appear'd.—
 Cast down thy staff, the Lord replies:—
 Moses obeys: Not long it lies,
 But a huge serpent at him flies.
 Fear not, but seize the tail; then said
 The Heavenly Vision.—He obey'd,
 And in his hand his staff survey'd.

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200 HISTORY of the BIBLE.

To them this wonder thou shalt give,
Which may induce them to believe,
Then adds the **LORD**. Nor this alone;
But that the power of God be known,
Into thy bosom thrust thy hand—
Moses obeys the high command;
Then draws it out, and to his sight
It leprous seem'd, all snowy white:
But when his hand he back return'd,
The dire disease no more he mourn'd.
If both these wonders prove in vain,
(The **LORD** rejoin'd) belief to gain,
Where roars the Nile thou then shalt stand
And pour clear water on the land;
The water there shall turn to gore,
Immediate reddening on the shore.—
Ah, Mighty God! the hero cries,
To one more proper turn thine eyes,
My lips with faltering accents speak,
And the slow sounds unfinish'd break.—

Have

HISTORY of the BIBLE. 201

Have not I form'd the human voice?
And as on thee I fix my choice
To speak to Pharaoh, cannot, I
Thy stammering tongue with strength supply?
Reply'd the LORD. Then boldly go,
And my assistance thou shalt know:
But if thou still reluctant stand,
Thy brother Aaron, whose command
Of language far surpasses thine,
In this important task I join;
And by my powerful impulse brought,
To the great work he comes unfought.—
The humble swain no more replies,
And instantly his brother spies
Coming to meet him up the hill;
To him he tells JEHOVAH's will.
At the bright vision seen so late,
They both rejoice, that the low state
Of Israel melts the pitying skies,
And that their God will make them rise.

HISTORY THE FIFTH.

Moses and Aaron's first Message to Pharaoh.

Exodus, ch. v. vi.

M OSES reviews the high command,
Nor can he now reluctant stand ;

And both the pious brothers join
To bring about the great design. ■

A kind dismissal Moses gains
From Jethro ; and for Egypt's plains
His wife and children with him came.

But wearied soon, the tender dame
The hardships of the journey mourns,
And to her father's house returns.

And now by God's supreme command,
With pious care the brothers stand
Amongst the elders of their race,
And shew their God's intended grace
In their deliverance. What the LORD
Had said to Moses, word by word

They

They to the listening tribes declare;
And shew the signs. With holy fear,
And with believing love and joy,
They bow to God who rules the sky.

Then soon before the haughty king,
A band select of elders bring
The noble brothers: At the throne
They their commission thus make known:
The Hebrews God, great prince, demand
A short respite for all their bands
From daily labour, while we raise
Our grateful hearts in prayer and praise,
And make his holy altar blaze,
Far in the desert; there unite,
And all partake the sacred rite.—
Who is the Lord? the king replies,
With anger flashing from his eyes;
He stands unknown in Egypt's land,
And I regard not his command.

}

204 HISTORY of the BIBLE

The Apis ox * is honoured here,
 And dog Anubis † we revere;
 But of your God I nothing know,
 Nor will I let the people go.
 Moses and Aaron, you I blame;
 From whom this idle message came,
 To stop the work of thousands. Hence,
 Ye idle slaves! for no pretence
 Shall let your labour.—Then a band
 Of officers, by his command,
 Drove out the elders from the throne;
 And Pharaoh his design made known;
 That fuel now should be deny'd,
 Which heretofore the king supply'd;
 But yet their lords, with rigorous hand,
 Should the same tale of bricks demand.

lit.

* The Apis was a live ox, or bull, which was worshipped by the Egyptians at Memphis; and honoured after his death with a general mourning, and magnificent funeral.

† The Anubis was an Egyptian idol, in the shape of a dog, or a live dog, which they worshipped.

HISTORY of the BIBLE. 205.

In vain they plead, in vain their cries,
The rigorous king their suit denies;
And none their hardship can prevent,
Tho' furly task-masters relent.

In sadness soon the brothers leave
The royal presence. Much they grieve
That they have found such ill success,
And cannot gain the least redress:
When their sad brethren round them throng,
And sharply chide them for the wrong
Which their mistaken love hath wrought,
And double hardships on them brought.

Moses complains before the Lord,
Who soon confirms his former word,
And lets his grieving servants know
That Israel's tribes shall surely go:
For unto Abraham and his seed
The land of Canaan is decreed;
Which God will soon their portion make,
And all his sons from Egypt take.

For

206 HISTORY of the BIBLE.

For tho' the raging king withstand,
He now in wrath will smite the land,
And shake the haughty monarch's throne,
Who then will wish them to be gone.

HISTORY THE SIXTH.

The ten Plagues of Egypt.

Exodus, ch. vii. viii. ix. x. xi.

AND now again, by God's command,
Moses and Aaron boldly stand
Before the monarch's regal seat,
And in JEHOVAH's name repeat
Their former claim. The potent rod,
Which late display'd the power of God,
Aaron cast down in open view,
Which soon a monstrous serpent grew:
His horrid length he roll'd along;
The king with all his noble throng

Admiring

Admiring stood; and then command
 The old magicians of the land,
 With their enchanting powers to try
 If with this wonder they can vie.
 Encourag'd thus, the hoary train
 Cast down their rods; and on the plain
 Each to a shining serpent turn'd,
 And with terrific fierceness burn'd:
 But Aaron's serpent rear'd his crest,
 And in a moment gorg'd the rest.
 The harden'd king, with impious thought,
 Concludes the whole by magic wrought;
 And, swell'd with pride, no longer fears,
 But every threat regardless hears.

No longer now the God forbears;
 Vast stores of vengeance he prepares;
 And when the blushing morning rose,
 By his command his servant goes
 To meet the king in all his pride;
 And standing by the river side
 He smites the stream: The rolling tide

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208 HISTORY of the BIBLE.

Immediate reddens as they stood,
Into a mighty sea of blood.
Seven days throughout th' Egyptian land
In all her streams the blood remain'd;
And then, at the command of God,
Aaron stretch'd out the holy rod
O'er the red Nile, and soon appear
Vast swarms of frogs, which, void of fear,
Crawl o'er the land, the houses fill,
Nor lessen, tho' a nation kill.
Surrounded by the croaking crowd,
The haughty monarch storms aloud:
But soon relents, and sues for grace;
Yet greater hardness gains a place
In his proud heart, when morning light
Removes the plague, and gives respite.

And now JEHOVAH gives command
With swarms of lice to curse the land;
Which rise spontaneous all around,
As soon as Aaron smites the ground:

HISTORY of the BIBLE. 209

In vain to shun them cities strive,
For all the dust is seen alive.
With rage the tyrant rolls his eyes,
And all the force of magic tries:
But now the black mysterious train
To every demon seeks in vain;
No more they strive with Aaron's rod,
But are compell'd to own the God;
And urge the monarch to submit,
Who swells with pride and fierceness yet.

But quickly dark'ning all the skies,
Descends a dreadful swarm of flies
Directly on the impious land
Which dares JEHOVAH's power withstand.
Continual buzzing o'er the plains,
To man or beast no rest remains:
But Goshen's land, where Jfrael dwelt,
No irksome lice, nor insects felt.

With two tormenting plagues distress'd,
The monarch begs to be releas'd;

D d

And

210 HISTORY of the BIBLE.

And seems to favour the demand
On which the worthy brothers stand.
Moses intreats; the flies depart;
But hardness binds the tyrants heart,
Who views the chiefs with scornful eye,
And still refuses to comply.

Now Jſrael's God, once more deny'd,
Prepares to touch the tyrant's pride.
For the war-horſe the Egyptian ground
Was over all the world renown'd,
And o'er her land the generous breed
In the fat paſture ſporting feed.
But thro' their blood infection thrills;
And murrain all the cattle kills.
Each on the ground in anguiſh lies,
Drops down his head, and fainting dies.
Camels and aſſes, ſheep and kine,
In one promiſcuous ruin join;
While Goſhen's land untouch'd remains,
And cattle ſport on all her plains.

In

In storming rage the king appears,
 And of the great distinction hears;
 But stupid still, reluctant stands,
 To what the Hebrews' God demands.
 And now the tyrant to provoke,
 JEHOVAH aims a nearer stroke:
 When Amram's sons, by him injoin'd,
 Sprinkle dry ashes in the wind;
 Thro' Egypt the infection runs,
 And dreadful boils distress her sons.
 The king and the magicians rave,
 Nor can their gods or demon's save:
 But with a heart as marble hard,
 The stupid monarch stands prepar'd
 Still to oppose JEHOVAH's claim,
 Often presented in his name.

Now bright and clear the morn appear'd,
 And sacred light all Egypt cheer'd:
 But ere the shining source of day
 From the meridian pour'd his ray,

212 HISTORY of the BIBLE.

In clouds conceal'd from mortal eyes
A mighty tempest brooding lies;
When sudden bursting from on high
The roaring thunder shakes the sky;
The flashing lightnings blaze around,
And gathering run along the ground.
The roaring storm impetuous blows,
And smites the nation as it goes:
Heavy and hard the rattling hail,
Makes every eye and heart to fail;
Mingled with fire, it gives the wound,
And with vast force tears up the ground:
Both man and beast promiscuous die;
All the green fields in ruin lie;
Smit is the waving forest's crown,
The branches crash, the leaves come down:
But Goshen, where God's people dwelt,
No driving storms, nor terrors felt.
The atheist wretch that heaven defies,
Oft trembles when the lightning flies

And

HISTORY of the BIBLE. 213

nd thunder roars. Thus Egypt's king
 ie flashing fires and thunders bring
 o cool reflection. In a fright,
 e promises to give respite
 o Israel's tribes; and begs with speed
 hat Amram's sons will intercede.
 hen to his God great Moses goes,
 nd soon the storm no longer blows:
 ie thunders cease, the tempest flies,
 nd in pure azure smile the skies.
 it when the stupid monarch saw
 ie terrors of the storm withdraw,
 o longer his distress remains,
 ill fast he holds the Hebrew's chains,
 nd in his land by force detains.
 he brothers plead. With sullen pride
 hey by the monarch are deny'd.
 hey urge, that God will soon command
 ast swarms of locusts on the land,
 o eat the herbs that still remain'd.

The

214 HISTORY of the BIBLE.

The courtiers loudly urge it fit
That Pharaoh should at length submit;
For by her monarch's stupid pride
Already Egypt is destroy'd.
The men at length may licence gain;
The king the children will detain.
Then by the great command of God,
Moses lifts up his mighty rod;
And soon an eastern wind arose,
Which thro' the night unceasing blows,
And at the morn's ascending ray,
Heavy in clouds brought on the day:
The clouds were locusts; and they rise
On high; and blackening all the skies,
Then low descending, all around
Unload the burden on the ground:
Such mighty swarms it scarce contains;
In heaps they cover all the plains,
And eat up all before them. Seen
In Egypt now is nothing green.

In

HISTORY of the BIBLE. 213

In haste the Memphian king implor'd
Moses once more to seek the LORD.
Moses consents ; and at his cry
The western winds immediate fly,
Which took the locusts far away,
And whelm'd them in the neighbouring sea.
But when the storm was over blown,
The monarch's heart was hard as stone.

Then Moses lifts his rod on high,
And points it upward to the sky
At great JEHOVAH's high command,
And darkness hovers o'er the land :
Thick, close and heavy it remains,
And covers all the Egyptian plains.
Throughout the land appears no light,
But black and horrid hangs the night.
Three times the chariot of the day
Roll'd high along the azure way,
While wrapp'd in shade all Egypt lies,
Heaven's splendours blotted from the skies.

Pharaoh

316 HISTORY of the BIBLE.

Pharaoh once more to Moses sent,
And seem'd his error to lament :
Nor long his madness he deplor'd,
Ere sacred light the day restor'd.
No longer then the monarch mourn'd ;
But his stupidity return'd.
Insulting, insolent and proud,
With rising rage he storm'd aloud ;
And threatened death should Moses dare
Once more before him to appear.
And now JEHOVAH stands prepar'd
To make his holy name rever'd ;
And aims a stroke to shake the land,
That Pharaoh shall no more withstand.
Thus he declares his sovereign will,
Which the attentive tribes fulfil :
In every house throughout your coast,
So favoured by the Lord of Host,
To me be a fat lamb decreed,
And the fourth evening let him bleed.

Spill

Spill not the blood upon the ground
 Till you have sprinkled all around
 Your houses' door-posts : Then in haste
 Let all your tribes prepare the feast.
 Eat up the whole the lamb contains ;
 Take heed no part of it remains !
 Dispatch the business out of hand,
 And for your journey ready stand :
 For in the darkness of the night
 I will the land of Egypt smite ;
 And when I see the blood appear,
 Health shall remain, and safety there.
 But Egypt's first-born sons, and all
 Her puny gods shall surely fall :
 And frighted Pharaoh shall command
 You all in haste to leave his land.

When the fourth evening clos'd the day,
 The great command the tribes obey ;

218 HISTORY of the BIBLE.

God's pass-over * they all prepare,
And in the holy banquet share :
A general gladness crown'd the night,
While they partook the social rite.
But soon as midnight gain'd the sky,
Thro' Egypt ran a dreadful cry ;
Born on the breeze, the doleful sound
Shakes the affrighted nation round ;
From every house loud shrieks arise,
In every house the first-born dies.
All in confusion and affright
Sad Pharaoh rises in the night ;
For, from the dungeon to the throne,
All Egypt sent a general groan.
And now the haughty monarch bends :
He for the sons of Amram sends,

* A great feast of the Jews; ordained by the Lord to be kept on the fourteenth day of the first month throughout all their generations, in remembrance of their departure from Egypt.

And urges them without delay
To take their all, and haste away.
All the Egyptians urge their flight
Before returning morning light;
For should they in the land remain,
Perhaps ere then we all are slain.
Away in haste the tribes they send;
What they require they gladly lend;
And hasty bundling in their clothes
Their bread unbak'd, the nation goes.

Thus all the tribes of Israel gain
 A glad release from Egypt's chain.
 Six hundred thousand able men,
 Beside their wives and children, then
 Departed from the impious coast;
 Their Leader was the LORD of Host:
 And, fond of freedom, boldly they
 Toward the desert took their way.

HISTORY THE SEVENTH.

*G O D divides the Sea, and the Israelites pass over
on dry Land; which the Egyptians essaying to do,
are Drowned.*

Exodus, ch. xiii. xiv. xv.

FROM Pharaoh and his impious land
Having at last dismissal gain'd,
The chosen tribes now take their way,
And soon encamp before the sea.

The monarch's former pride returns,
Much the prodigious loss he mourns :
Nor can he without anguish see
So many servants now set free.
When the fierce king, with growing rage,
Prepares a dreadful war to wage,
The late revolted tribes to gain,
And subject to their former chain.

He soon arrays in dreadful force
The Egyptian chariots, and their horse;

And

And all the armies of the land
 In order wait his dread command.
 Warriors renown'd, and fiery steeds,
 Stand all prepar'd for dreadful deeds,
 In golden armour shines afar
 The glittering king prepar'd for war:
 Six hundred chariots shake the ground,
 And cover all the plain around.
 With this vast host the monarch braves,
 And follows his retreating slaves:
 With all the rage of war they burn:
 And march, not destin'd to return.
 The coming war the Hebrews see,
 They dare not fight, nor can they flee.
 In front the sea, vast, horrid, wide;
 Farther retreat, or flight deny'd:
 On either side huge rocks appear,
 And Pharaoh thunder'd on the rear.
 The tribes stand still, in deep dismay,
 And view the horrors of the day:

222 HISTORY of the BIBLE.

To Moses loudly they complain,
That he has brought them to be slain:
Better for us, they jointly cry,
To serve in Egypt than to die.
Moses intreats them not to fear,
So glorious will their God appear
In greater wonders than before,
And they their foes will see no more.
Your God, says he, for you will fight;
Stand still! and wonder at the sight!
Then Moses supplicates the Lord:
Bid them go forward, was his word;
But lift up thou thy rod; he cry'd,
The sea before thee shall divide,
And all the tribes go over dry:
Their God and their deliverer I.
But the Egyptians, hard and blind,
Not wise enough to stay behind,
Will follow with their warlike pride,
And all be whelm'd beneath the tide.

Then:

HISTORY of the BIBLE. 223

Then the bright cloud that led the way
To Israel's host, (a cloud by day,
But fiery pillar in the night,
Which glanc'd upon them heavenly light)
Fell from the front, and clos'd the rear,
And now all Pharaoh's host appear
To grope in darkness, while a blaze
Of beams each Hebrew tribe surveys.
Between each host a space remains,
Which the Egyptian slowly gains.

And now the margin of the main
The chosen sons of Abraham gain:
When Moses, by divine command,
O'er the rough billows stretch'd his hand;
The waves their course no longer keep,
But backward rolls the roaring deep:
With mighty force the sea divides,
Up from the bottom fly the tides;
And the wild waves immediate stand
Like mountains pil'd on either hand.

Then

224 HISTORY of the BIBLE.

Then thro' the channel, on dry ground,
The wondering tribes a passage found.
They all their father's God adore ;
And safely gain the farther shore.

When soon arriv'd the Egyptian force,
The warlike chariots, and the horse,
Dreadful in arms, and rattling far
In all the pomp and pride of war:
Urg'd on by blind and headlong rage,
Elate, and ardent to engage,
Boldly they follow 'cross the main,
And easy conquest hope to gain.
When in the sky strange fights appear,
Which fill the host with shivering fear:
A dreadful shock each chariot feels,
And from the axles fly the wheels:
While the moist sands no longer bear,
But heavy drives the sinking car.
The wondering warriors in a fright
Behold the terrors of the night.

The

The marks of Power Divine they see,
And in confusion strive to flee.

Plainly they view destruction nigh,

The God of Israel fights, they cry;

If longer we persist, we die.

Then Moses by command of God

Over the channel stretch'd his rod,

When sudden, with tremendous noise,

Back to its place the ocean flies:

Tossing on high the surges roar,

And dash their foam from shore to shore:

Swift o'er the Egyptian host they ride,

And overwhelm their war beneath the tide.

The king, his captains, warriors, all

In one prodigious ruin fall;

While to regain their native plains,

Of the vast host not one remains.

God's people on the farther coast

Behold the ruin of the host;

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And

226 HISTORY of the BIBLE

And see the mad tumultuous wave
Prepare their foes a general grave;
While the rough sea, with ceaseless roar,
Heaves the dead bodies on the shore;
With chariots, warriors, fiery steeds,
So late prepar'd for hostile deeds.

Then to the LORD the Hebrews raise
Their grateful hearts in lofty praise.
Great Moses sang in matchless strains;
And with loud shouts they shake the plains:
A beauteous train of Hebrew dames
The goodness of the LORD proclaims;
With timbrels' sound in dance proceeds,
And sings JEHOVAH's dreadful deeds.

HISTORY

HISTORY THE EIGHTH.

*The Israelites fed with Manna; and Water brought
out of the Rock.*

Exodus, ch. xvi. xvii.

NOW low in death the tyrant lies
That durst JEHOVAH's power despise,
While o'er his chariots and his pride
The furies roar, and dolphins ride.
But GOD the people of his choice
Soon by his great commanding voice
Into the howling desert led,
And there they pine for want of bread;
Against the brother-leaders rise,
And murmuring thus were heard their cries:
Oh that the LORD had seiz'd our breath,
And Egypt had beheld our death;
There bread and flesh we might enjoy,
But here we all with hunger die.—

228 HISTORY of the BIBLE.

Then thus to Moses spake the LORD:
Let all the tribes regard my word;
For them a banquet I prepare,
Let the assembled nation share;
And that no more their murmurs rise,
Bread will I rain them from the skies.—
Then Moses to the people turn'd,
'Tis strange you have not yet discern'd
The many wonders God hath wrought,
And how he you from Egypt brought.
Did not he make the water sweet
Of Marah's fountain? Is it meet
You thus should grumble? Cannot he
From every evil set you free?
Why should you murmur against me?
Up to your Maker raise your eyes,
Food will he give you from the skies;
Fowls in the evening you shall kill,
Of bread each morning eat your fill.—

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So

So spake the chief. The nation heard,
And God's bright glory now appear'd
Full in their sight. The desert saw,
And shook around with trembling awe.

Cool evening came, and all around
The winged quails o'er-spread the ground;
And when the morn renew'd the day,
Amongst the dew the manna lay:
The dew retires, the bread remains
In wide profusion on the plains.

This is God's bread, then Moses cries,
About the camp there plenty lies,
Gather and eat, if you be wise.

An omer * will one man sustain,
Till the next day let none remain;
But for the sabbath gather store,
And keep your tents till it be o'er.—

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The

* An omer, or homer, was an Hebrew measure,
containing about six pints.

230 HISTORY of the BIBLE.

The listening tribes the word obey,
And gather manna as it lay.
They forty years were thus sustain'd,
Till Canaan's land at length they gain'd.

Thus Israel's God his people fed,
And far into the desert led
To Rephidim, by Horeb's side:
But here no spring the host supply'd
With water, in the thirsty land;
And murmuring all the people stand.
The parching thirst they scarce sustain,
And unto Moses loud complain.
Then to his God the prophet cries,
Who bids him take before their eyes
The rod which he from Egypt brought,
With which such wonders had been wrought;
And at the rock of Horeb stand,
Then smite the stone at his command,
When spouting streams shall spread the land.—

The

HISTORY of the BIBLE. 231

The fire obeys. The host around
Impatient spread the dusty ground;
He smites the marble with his rod,
And gushing waters own the God.

HISTORY THE NINTH.

*The Defeat of the Amalekites: And the Visit of
Moses' Father-in-Law.*

Exodus, ch. xvii. xviii.

S C A R C E twice the silver queen of night
Had fill'd her horns with borrow'd light,
Since Israel left the Egyptian land,
Ere a fierce nation them withstand:
Proud Amalek, whose country lay
Between the desert and the sea,
A cruel mean advantage takes,
And an unwarlike slaughter makes

In

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932 HISTORY of the BIBLE.

In the out-skirts of Israel's host,
That lay the nearest to their coast.

Moses immediate gives command;
And warlike Joshua, with a band
Of able warriors, boldly goes,
And in the field they meet their foes.
The prophet to behold the fight
Ascends great Horeb's stately height;
There with the elders takes his stand,
God's potent rod in his right hand;
Where he beholds the hosts engage,
And calmly sees the battle rage:
His hands he lifts toward the skies,
And Amalek directly flies:
But when no rod appears in view,
They rally, and the fight renew.

The rulers from the hill survey
The doubtful fortune of the day:
And now in war to turn the scale,
And make the Hebrew host prevail,

The

The fragment of a rock they take,
 Of this a feat for Moses make;
 On either side an elder stands,
 And thus supports the prophet's hands:
 Then falls the foe, till silent night
 Commences, and concludes the fight.
 Moses hard by an altar rais'd,
 And all the host JEHOVAH prais'd.

In Midian's land soon Jethro heard
 How God for Israel had appear'd,
 And by his mighty power had broke
 The proud Egyptians servile yoke :
 The hoary fire then takes his way,
 While all the tribes at Horeb lay ;
 Soon joins the camp; and with him came,
 Rejoicing in her husband's fame,
 His daughter Zipporah, with her sons ;
 And undiffembled gladness runs
 Through all the household. Moses now
 With high respect was seen to bow,

234 HISTORY of the BIBLE.

As he to meet his father went;
And takes the old man to his tent.
With gratitude he soon proceeds
To tell JEHOVAH's dreadful deeds,
Which he in Israel's cause had wrought,
And all the host from Egypt brought,
By his own presence safely led;
And in the desert given them bread.
With growing wonder, joy and praise,
The aged chief the whole surveys.
They then a sacrifice prepare;
The sacred rite the elders share.
Before the LORD with joy they eat,
And his Almighty deeds repeat.
The father then directs his son,
Who had the weighty task begun
To rule a people grown so great,
And manage the affairs of state,
How the great charge he might divide;
And none of justice be deny'd.

The

The listening chief the maxims learns:

To his own land the fire returns.

HISTORY THE TENTH.

The Law given from Mount Sinai.

Exodus, ch. xix. xx.

NOW Israel, such JEHOVAH'S will,
Takes a large compass round the hill;
And eastward all the tribes are led
Where lofty Sinai * rears his head;
Then their fair tents, by God's command,
In order near the mountain stand.

There as the man of God with pain
Attempts the lofty steep to gain,
JEHOVAH'S voice upon him broke;
The mountain trembled as he spoke:

G g 2

Thus

* Horeb and Sinai are but one mountain, with two summits; the western head was Horeb, and the eastern Sinai.

236 HISTORY of the BIBLE.

Thus shalt thou speak to Israel's race,
My wonders done before your face,
Which late from Egypt made you rise,
Swift as an eagle cuts the skies,
Your love and full obedience claim;
And if you will regard the same,
My covenant keep, obey my voice,
And make my holy laws your choice,
Above all people you shall be
An holy nation lov'd by me;
And with peculiar glory shine:
For all the heavens and earth are mine.

Moses reports each awful word
Spoke from the mountain by the Lord;
And all the tribes united say,
Let God command, and we obey.

Then spake the God: Before their eyes,
When the third morn from hence shall rise,
Array'd in terror I come down,
And give my law from Sinai's crown;

From

From thence shall speak to them and thee:

The nation shall my glory see;

Shall see and tremble! But with care

Warn all the tribes that they prepare

To meet their God. Let them take heed:

How they too near the hill proceed:

But at due distance reverence give;

For none that touch the mount shall live.

Moses regards the Sovereign will,

And round the compass of the hill

At proper distance rais'd a mound,

And sanctifies the nation round.

Soon rose the sacred morn that saw

The Eternal God proclaim his law:

The brooding tempests slowly rise,

And swell and blacken in the skies;

In solemn majesty come down,

And gather round the mountain's crown:

Then burst the thunder from the cloud,

And 'the shrill trumpet sounded loud;

Beneath:

238 HISTORY of the BIBLE

Beneath the sound the desert quakes,
And Sinai to its centre shakes:
The God descends in clouds and storms,
And darkness his pavillion forms.

Then Moses brings the people near;
The trembling tribes attend with fear:
The bellowing thunder, and the blaze
Of lightning, fill them with amaze.
With louder sounds, and louder still,
The awful trumpet shakes the hill:
Flames burst, and clouds of smoke arise
In dusky volumes to the skies.

While thus the tribes, in wild dismay,
The terrors of the Lord survey;
The voice of God from Sinai breaks,
All heaven is silent while he speaks.
Chill horror runs thro' all the bands;
The nation at a distance stands:
While from the centre of the flames
Heaven's awful King his will proclaims.

The

HISTORY of the BIBLE. 239

The clouds stand still, and all around
The trembling breezes bear the sound.
I am the LORD thy GOD, that broke
Insulting Egypt's servile yoke ;
And brought thee from the impious land :
Hear and obey my just command.

1. Revere me as the God supreme !

Nor ever let another claim
The title of thy God, or Lord ;
Or ever be by thee ador'd.

2. View with contempt the numerous train

Of earthly gods, and idols vain,
In whatsoever likeness made ;
And be no worship to them paid.

3. Take heed thy language ne'er proclaim

The want of reverence for my name.
The wretch that dare insult the skies
By such abhorr'd presumption, dies.

4. Regard my holy day of rest,

And be from wordly toil releas'd,
Thyself, thy servant, and thy beast:

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240 HISTORY of the BIBLE.

Nor ever let my sabbath be
Dishonour'd or prophan'd by thee.

5. Let filial reverence and love
United in thy bosom move:
Honour thy parents both, and stand
Long-liv'd and happy in the land.

6. Cherish soft pity in thy heart,
And from all cruelty depart:
Let not thy fellow-creature bleed:
But shudder at the horrid deed.

7. Let not vile lust thy heart command,
But at determin'd distance stand,
Whenever by temptation led
To violate thy neighbour's bed.

8. Abhor the wretch, and all his trade,
That dare another's right invade;
To every thievish deed inclin'd,
A constant foe to all mankind.

9. Let only truth direct thy tongue,
And scorn to do thy neighbour wrong:

But

HISTORY of the BIBLE. 241

But when the tribes in judgment stand,
Be falsehood banish'd from the land.

10. Contented be with what I give;
Let no repining murmurs live:
Nor ever let thy greedy fight
Desiring view thy neighbour's right.

From Sinai's mount, amidst the fire,
Thus spake the Great Eternal fire:
And when he ceas'd, with bellowing noise
His dreadful thunders shook the skies;
The forests blaze, the mountains nod
Beneath the lightnings of the God;
While the vast desert all around
Quakes at the awful trumpet's sound.

The astonish'd nation hears and fees,
And in confusion turns and flees;
Then at an awful distance stands,
Regardful of the great commands.
Moses exhorts them not to fear,
Tho' in his terrors God appear:

H h

For

242 HISTORY of the BIBLE.

For not in wrath he comes, but love,
To teach his people, and to prove.
But still impress'd with trembling awe,
No nearer dares the nation draw:
They jointly to the prophet say,
Let God command, and we obey.
But while his dreadful thunder rolls,
It withers and confounds our souls.
Do thou the heavenly precepts learn,
And back to us the words return:
For should our nation dare draw nigh
While great JEHOVAH speaks, we die!—
Still rolls the thunder 'cross the skies,
And dreadful still the lightning flies;
The earth, the air, the mountain shakes;
And e'en the holy prophet quakes:
But recollected, takes his way
To where the awful lightnings play;
And where the God, unseen, unknown,
In darkness rears his awful throne.

HISTORY

HISTORY THE ELEVENTH.

*The Golden Calf.**Exodus, ch. xxxii.*

A S man converses with his friends,
 So great JEHOVAH condescends
 To meet his prophet, face to face.
 Attentive to his people's case,
 The Sovereign Power precisely draws
 A body of peculiar laws;
 And by the statutes of the skies
 Will make his chosen nation rise.
 These from God's mouth the prophet took,
 And having written in a book,
 Reads to the people; and they say,
 Let God command, and we obey.—
 An altar then he rais'd with speed,
 And soon the chosen victims bleed
 Close by the mountain. Half the blood
 Sprinkled the people as they stood;

244 HISTORY of the BIBLE.

Half on the altar pour'd the fire,
And instant rais'd the holy fire.
They then prepare the sacred feast,
And the assembled nobles taste :
God's glory now appears in sight,
As the blue sapphire shining bright
Spangled with glittering stars of gold,
Which the assembled train behold :
When shouts of joy, and songs of praise,
To great JEHOVAH's name they raise.
Thus solemn ratify'd with blood,
Stood the great covenant of God
With Israel's tribes: When up the hill
Once more JEHOVAH's sovereign will
Demands his prophet. Soon he rose;
His servant Joshua with him goes;
And powers to Aaron he conveys
To rule the nation while he stays.
The LORD the mountain's summit shrouds
In brooding tempests, and in clouds;
And

And now proceeded to explain
 How man his worship must maintain,
 And fix each pure religious rite
 In which the nation should unite :
 His tabernacle taught to rear,
 And how he would be worshipp'd there ;
 The altar, beasts, the priests attire,
 The oil, the lamps, the holy fire,
 The cherubs, ark, the mercy-seat,
 And each religious rite compleat ;
 With whatfoe'er the priests might need
 When incense flames, or victims bleed.
 Engrav'd on marble, Moses saw
 The ten great precepts of the law,
 Late spoke from Sinai : These with care
 He bids the favour'd prophet bear.

While with his God full forty days
 On Sinai's mountain Moses stays,
 Impatient grown, the murmuring host,
 Thinking they had their leader lost,

To

246 HISTORY of the BIBLE

To Aaron prefs, and jointly say,
Up, make us gods to lead our way,
That Israel's tribes may all adore;
For Moses we shall see no more.—
Aaron consents, and is supply'd
With gold, the late Egyptian pride;
This through the melting fire he drew,
And soon a calf appear'd in view!
Rais'd on an obelisk it stands,
The stupid nation clap their hands;
With peals of shouts that rend the skies,
They see the infant Apis rise;
And the whole senseless nation cries,
Behold thy god, O Israel, stand,
That brought thee out of Egypt's land.—
JEHOVAH then to Moses turn'd,
With anger all the GOD-HEAD burn'd:
Haste, get thee down! with speed withdraw!
The first great precept of my law

The

HISTORY of the BIBLE. 247

The tribes have broke ; and stupid bow
To the poor gods of Egypt now !
How soon corrupted ! do not plead !
Or for such baseness intercede :
For such a nation scorn to pray ;
And give my mighty vengeance way.—
But for the people Moses prays,
And God the threatened judgment stays.

Obedient to the Heavenly Will,
The man of God goes down the hill ;
The noise of triumph soon he hears,
And in his sight the calf appears :
Then, while with wrath his bosom glows,
The written law he careless throws
On the hard ground, and at the stroke
The heaven-inscribed marble broke.
Then to the calf in rage he goes,
And down the senseless idol throws,
Stamps in the dust, to powder grinds ;
In keen resentment Aaron finds,

And

248 HISTORY of the BIBLE.

And chides him sharply. Then he cry'd,

Whoe'er is on JEHOVAH's side

Let him appear:---The Levites stand

In arms, awaiting his command.

The prophet cries, Fall on! let all

That love and worship idols fall!—

Thus urg'd, they thro' the camp proceed,

And by the sword three thousand bleed;

Wide-wasting slaughter held her reign

Till friendly darkness clos'd the scene.

Now when the orient morn arose,

Amongst the tribes the prophet goes,

Their guilt declares; and says, he'll try

JEHOVAH's wrath to pacify.

Then to the LORD he rais'd his cries;

(Near to his heart the nation lies)

The GOD relents, and gives command

To lead them on to Canaan's land:

But since they boldly durst rebel,

No longer will JEHOVAH dwell

Amongst

HISTORY of the BIBLE. 249

Amongst their tribes. Then Moses rear'd,
On rising ground which plain appear'd,
Far distant from the camp, a tent ; *
The pious there to worship went.
'Twas here the fiery cloud abode,
And here the glory of their God
The humbled tribes beheld around ;
And bow respectful to the ground.

* The tabernacle of the congregation. Exodus,
ch. xxxiii. ver. 7.

The End of the First Volume.



